643 Although the Qu'aiti family no longer consider themselves, if they ever did, subjects of the Qu'aiti Sheikh[1] *of the Mausatas*, they are still proud of their Yafa'i connection, and they maintain their hold over the Hadhramaut to a large extent with the aid of a great number of Yafa'is in their service, who come and go regularly between the Hadhramaut and Upper and Lower Yafa'.

622 In the western part of the Protectorate when there is a vacancy in the chieftainship a new chief is elected by the *'aqils* of the tribe from among the members of the royal family. In some cases it is the practice that the chieftainship shall be held alternately by different branches of the family. The usual tendency is, perhaps, to elect one of the elder and stronger members of the family to be the new chief, but the election of a child and the appointment of a regent is by no means uncommon. In the Hadhramaut, however, in Qu'aiti territory, the position is different and the country is treated as the private estate of the ruling family.

643 By his will of 1872 'Umar bin 'Awadh al Qu'aiti, the founder of the Qu'aiti fortunes in the Hadhramaut, left his possessions in that country to his sons 'Abdulla and 'Awadh and Salih. Salih and 'Abdulla predeceased 'Awadh. Abdulla died in 1888 and the British then acknowledged the succession of 'Awadh bin 'Umar as the ruler of the Shihr and Mukalla states, but declined for the moment to go into the question of the future succession. In this succession three of the nephews of Sultan 'Awadh bin 'Umar were interested, Manasir and Hussein, sons of 'Abdulla, and Muhsin the son of Salih. Manasir resigned his claim to participate in the sovereignty, and the claim of Muhsin was disposed of by the British Government. By his will of 1898 Sultan 'Awadh excluded Hussein from the inheritance, and determined the reversion of his Hadhramaut possessions as follows: 1. His son Ghalib bin 'Awadh bin 'Umar, 2. His son 'Umar bin 'Awadh bin 'Umar, the late Sultan, 3. Salih bin Ghalib, son of No. 1, the present Sultan, and 4. The son of Umar bin 'Awadh bin 'Umar (No. 2), failing whom, Muhammad bin Ghalib, son of No. 1.

The will continues:—

> "If he (i.e., 'Umar bin Awadh, No. 2) has a young son, Muhammad bin Ghalib should act in his place, and thus the succession should be amongst the sons of Ghalib bin 'Awadh and 'Umar bin 'Awadh and their descendants from generation to generation.
>
> "Every ruler elected, if he resides at Shihr, should appoint his successor to officiate on his behalf at Mukalla, and if he resides at Mukalla he should appoint his successor to officiate at Shihr. If his successor be absent the heir of his successor

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[1] The Qu'aiti Sheikh appears to sit as precariously on his throne as any Yafa'i. Last year the incumbent, Musa bin 'Abdulla, paid a visit to the Aden Residency. On his return to his country he did not give a correct return to his tribesmen of the presents he had received and was very nearly unseated.

635 The following are descriptions of the tribes more closely con-
619 nected with the province :—
[762]

SEIBANI.

101

Clan.	*Section.*	*Places.*	*Nos.*
Marāshida ...		Living round the province of Du'an.	400—500
	Bā Daheiduh		
	Bā Beitar		
	Bā Dhrus	—	
	Bā Kardas		
	Bā Sara		
Khāmā		—	300—900
	Bā Surra		
	Bā Kadīm		
	Bā Sallum		
	Bā Rashīd		
Hālka		Hūfa in Wadi Leisar	300—800
	Bā Dajeil		
	Bā Sa'd		
	Bā Nakhar		
	Al Biadha		
	Bā Khashwein		
As Sumūh			500—1,000
	Shaka'i		200
	Bā Wasim		
	Jodani		
	Jahzami		
	Bā Buteiya		
	Ghuth		
Al Meshājir	—	Hum Ba'ba', Wadi Yeb'uth.	250
Al Qathm	—	—	100
Al Hamidī	—	—	400
			2,450—4,150

[762]

619 The Seibani Zei are said to be part of a Confederation which
631 includes the 'Awābitha and Āl Heik tribes. They extend from the
369 Hamumi country on the east to the Nūwah on the west. The Nahd and Kathīri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an " A "1 agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the
622 Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an
628 province, are also the paramount *Muqaddams* of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

1 [See page 72 [illegible] 116 — — Analyst]

with the whole tribe, as have the 'Amūdi Sheikhs of Budha and 619
Tila who exercise considerable authority, in as much as they can 622
on their own initiative interfere and declare a fight between the
Seibani and Hamumi as ended on the Seibani side. The Qathm 628
clan, who live furthest from the sea and ply their camels between
Du'an and Hadhramaut, have the following *mansabs*, Muhammad
bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il.

Of the clans and sections given above, the Handbook of Arabia 619
mentions the Bā Sara and the Sumūh, and also the Basarīyah 628
and Bā Qūr whose names I did not obtain. The Marāshida clan
are nomads, owning about 1,200 camels which they ply for hire 101
between Mukalla and Du'an and Hadhramaut. In November 1934,
this clan were at feud with the Sumūh.

The Khāmā are a hardy, nomad people, owning cattle and sheep 619
and about 1,000 camels. The Bā Kadīm section are the strongest
in numbers but the Bā Surra the most important. The Hālka 101
clan have grazing lands round Mukalla extending towards Wadi 631
Leisar. They own about 300 to 400 loading camels which they
ply for hire between Mukalla and Hadhramaut via Wadi Leisar.
The Qu'aiti has an "A" agreement with the clan and pays them an
annual subsidy. The Biadha are a very small section, and the Bā
Khashwein, though not really a section, live under the protection
of the Hālka and are so closely allied to them that they are generally
considered one of their sections.

The Sumūh, who own about 600 camels, are the largest clan. Their grazing lands lie round Mukalla extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They have long been settled in the country they inhabit. The Qu'aiti pays the clan an annual subsidy and has an "A" agreement with them.

'AMŪDI.

The tribe consists of the following clans: Āl Motahhar, Āl Muhammad bin Sa'id, Āl Ahmed bin Muhammad, Āl Baghābira, Āl Saklu', Ash Sheikh 'Umar al Munasib, Āl Batuk (Bin Tuk), Āl Badahia (Bin Dahia), Āl Bā 'Abd al Qadir, Āl Bā Ahmed, Āl at Teiyar, Āl Barubeid, Āl Faqih, Āl Bajumā, Āl Basamad, Āl Kushan, As Suq'an, Āl Batawīl, Āl Basaqr, Āl Abubekr, Āl Barnusa and Āl Bayasīn.

The 'Amūdi or Beni 'Isa live in Wadi Du'an and on the plateau of Reidat ad Deiyin. They are descended from one Sa'id bin 'Isa known as 'Amūd ad Dīn, and the men bear the title of Sheikh. They were once paramount in the Wadis Du'an and Leisar, but in 1900 when, with a force of about 1,100 men, they advanced and occupied Qurein and 'Aura, the Qu'aiti collected men from Khoreiba and Rashid and these, reinforced from Mukalla, broke the power of the 'Amūdis once for all. They fled to the mountains and treated for peace, but were permitted to return to Sīf and Budha and gradually obtained possession of a considerable area of fertile land in Wadi Du'an and Wadi Leisar.

[See p. [illegible] category 116 -- Analyst]

619 The whole tribe are now peaceable and the Qu'aiti has a "B"[2] agreement with them. 622 The leader of the Motahhar clan who resides[1] at Budha is acknowledged as the paramount chief, but for practical 631 and political purposes the 'Amūdis are under the actual control 635 of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

DEIYIN.

631 101 619 The Deiyin tribe consists of twelve clans. The estimated number of armed men where obtained is given after each clan: Al Bazi, 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh, 50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a "B" agreement with the tribe. Thier *mansab* is 'Isa bin 'Abdul Qudir Āl Haddad.

BĀ JUBA.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

KHAMIKHA.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 103 The Hajr province includes the Wadi Hajr with its towns and villages from Meifa to Ras al Kalb, together with the towns and villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

[1] [The [illegible], see preceding page -- Analyst]

[2] [See page 12, category 116 -- Analyst]

619 given three different accounts of their truces with other tribes. My
721 first informant told me that those in force were with the 'Awāmir
578 for two years, of which three months had passed (this was on 3rd November 1934), with the Murra for six years, five months passed; the Rawashid four years, one year passed; Manāhil two years, five months passed; and Hamumi two years, seven months passed. The Mahra had declined to make a truce with them.

My second informant told me on 15th November 1934, that between the Hamumi and the Sei'ar six months' truce remained, between the Manāhil and the Sei'ar one year, and between the Mahra and the Sei'ar six months. The 'Awābitha living in Wadi 'Adam and Wadi al 'Ain were not on terms with the Sei'ar.

The third and probably better account is that given me by Tanaf bin Seheil bin Rumeidan's son and son-in-law on 1st December 1934. With the 'Awāmir, they said, there was a year's truce of which four months were left, with the Kathīri a year, and one month left, with the Hamumi a year, and two months left, with the Murra, Rawashid, Manāhil, and Yām there were truces for a year of which eleven months were left.

It is stated that the Sei'ars would join the Kathīri if there was trouble with the Qu'aiti, though the latter has a " B "† agreement with them.

231 The wealth of the tribe consists of camels and sheep. Their camels are said to be superior in quality to those of the tribes in the south but inferior to those of the Mahras, and their number is estimated to be be about 7,000 or 8,000. Bertram Thomas says: " The tribes strongest in camels are the Murra, Manasir and
438 Manahil, also to some extent, the Se'ar. The Rashid have, of late years, decayed from the depredations of the Se'ar." They have little cultivation though they grow jowari after rain. They go to Shibam to sell *saf* leaves for making mats, *'elb* trunks, and charcoal.

601 Bertram Thomas records the following description of them:
771 " The Se'ar, according to the Rashidis—perhaps a tainted source in view of their relationship—neither pray nor fast. And they mock a Rashidi visitor (in times of peace) who does so, though they swear by Allah and claim to believe in Him. 'They say, God is the Knower! that their ancestors saved the Prophet from the hands of the infidels who were intent on slaying him, and the Prophet granted to him and his heirs exemption from prayer observances. They say so! May God forgive them!' " We learned from the
582 Sei'ars that they will give their girls to prospective husbands on approval. If, after about two months' trial, a bridegroom is satisfied, he will marry the girl; otherwise she is returned to her parents.

22 The Seiyids 'Ali bin Zein, Hasan bin Salim al 'Attas, and Ahmed
[illegible]1 bin Hussein Hadun al 'Attas have influence over the Sei'ars.

†[See page 92 Category 116 (Analyst)]

The Āl Makhāshm are settled

and possess towns, villages, and trees near Shibam, and depend on the capital for their necessities. 619 631 101

The Āl Hidīān, Āl Buheijān, Āl Badr, and Āl al Qānis are Beduins belonging to the Nahd Rōdhān clan, but they live at Fūha. Generally speaking, the rest of the Nahd Rōdhān clan possess towns, villages, and trees round Shibam and its dependencies. They have relied on Shibam for their necessities for a long time. The Āl Yamna, Beni Shabīb, Āl az Zu‘, Bil Hamaz, and Āl Baziab sections of the Nahd Yezīd are agriculturists and also rear camels. The Āl az Zu‘ and the Bil Hamaz are an exception to the rule that the tribe live on the left bank and reside near Al Qatn. The Āl Jebe and Āl Qamāzīn are nomads; the latter have a reputation amongst the whole tribe for bad faith and robbery.

It is stated that there are 35 armed men of the Nahd in the village of Al Man‘at, 50 in the village of Marāti between Al Man‘at and Henin, and 500 armed men of the Nahd and Āl Shabīb in the town of Mad-har in Wadi Manub, but it is not clear to what clans or sections this refers.

The *Mansabs* of the Nahd tribe are Ahmed bin Hussein Āl ‘Aidarus, Al Hazm Ahmed bin ‘Aidarus, ‘Ali bin Zein and Hasan bin Salim al ‘Attas, Ahmed bin Hussein Hadun al ‘Attas, and Zein bin Hasan Balfaqih. [622

ĀL ‘AMR.

An independent nomadic tribe living in the Wadis ‘Irma and Duhr near Shabwa.

ĀL BIN BALLEITH AND ĀL HEIDERA.

These two tribes together occupy the upper part of Wadi Rakhia near Wadis ‘Irma and Duhr.

ĀL MAHFUDH.

This tribe, who are said to number 2,000, are descended from Kinda, and for this reason they are sometimes included with the Sei‘ars. It is said that they used to occupy the town of Hajarein but they are now scattered in the neighbouring mountains. The Āl ‘Umar Mahfudh live at Nahūla and have been estimated at 85 armed men. The Qu‘aiti has an " A " agreement with the tribe.

BĀ MUHAMMAD.

A small independent tribe living at Haura and Hajarein.

HARIZI.

A small tribe practically confined to the Wadi Qubhudh which has its source on the plateau to the north of the main Wadi Hadhramaut. Apart from the village of Qubhudh and a few neighbouring hamlets, they are troglodytes and live with their animals in caves in the walls of the wadi, wandering up and down it in a precarious search for water and pasture. Some of them do a carrying trade, and they are, as they have to be, friendly with their neighbours. Their chief is Salih bin ‘Ali.

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is 619 in Upper Yafa' a sub-section of the Hadhrami section of that tribe. 101

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar 631 bin Ahmed al Haddar. [622]

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the 631 Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however, is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal [162 town of the Wadi 'Amd. It is estimated to have about 2,000 167] inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and 631 Ad Dohm tribes of Wadi 'Amd : 619

AL JA'DA. 101

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima	...	**Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.**	**500**
	Āl Bin Murda **Āl Bin Halābi** **Āl Bin Homeid** **Bin Mubarek** **Bin Hubeish**		
Āl Muhammad bin Ahmed.		**Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.**	**400**
	Āl Bin Shemlan **Bin Namara** **Bin Lizam** **Bin ash Sheiba** **Bin al Khashr**		
Āl Bin Heijabi **Āl Bin Suqeir** **Āl Tahir bin Rajih**			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a "B" agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

619
631
101

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bin Yamāni and their slaves ...	—	Qasm	50	'Ali bin Ahmed bin Imani.
Āl Sa'id, Bin 'Uthmān, and Āl Dahnān.	—	Al Khōn	50	'Umar bin 'Awadh bin Sa'id.
Āl Qafla, Āl Barakeiz, Āl Heithwa, and Āl Nuheid.	—	As Sōm	50	Kharif
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Usba	—	Al 'Usba	15	'Aidha bin 'Atūfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Ahidī.
Bin Marsaf	Al Fahd	—	120	—
Ash Sheiban	5 sections	—	—	—
			847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an " A [7] agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathīris which was terminated by the Qu'aiti-Kathīri agreement. The Kathīri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes [628] of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

The Tamimis emigrate to Java and the East African Coast, but
167 they are a poor tribe. They grow wheat, lucern, vegetables, jowari.
311 and other crops, on well irrigation. A large amount of land in the
369 Tamimi territory is the property of the rich townsmen of Tarim
438 and Dammūn, which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

619 The Bin Qasīr clan is sometimes considered as divided into four
sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and
631 Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed
101 clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

619 The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin
632 ash Sheikh for the Āl Yamāni, Hasan bin 'Alawi al 'Aqīl, Ahmed bin 'Aqīl, Āl Matahar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shibab for the Bin Silma.

7 [See page 92, category 116 -- Analyst]

Āl 'Imran.

A tribe allied to the Tamimi. The *mansab* is Zein bin Hasan Balfaqih. 619 631 101

Manahil.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Beit Kasim ...	Beit Ghānim	An Neid	40	'Aidha bin Tanāf.
	Beit al Batīn	do.	60	do.
	Beit Rasī'a	do.	150	do.
	Beit al Hamādī	do.	28	do.
	Beit Nahāi	An Neid and As Sōm	80	do.
	Beit Barakāt	As Sōm and Fughma	30	do.
	Beit Nas'ūd	do.	15	do.
	Beit Nōkhat	—	50	do.
Beit Mu'ashini	Beit al Bāqīya	Sena and An Neid	100	Yeslam bin Salim.
	Beit Sālmīn	do. do.	50	do.
	Beit al Qūeinisa	do. do.	60	do.
	Tammān	do. do.	100	do.
	Hushhūsh	do. do.	300	do.
	Muzābbar	do. do.	100	do.
	'Atūnī	An Neid	100	do.
Al Bawāqī ...	—	do.	100	—
As Samāh ...	Samāh ar Raqāa	Near the coast	100	—
	Samāh al Ghuthma	—	50	—
	Samāh Beit Khafr	At Al Masīla	180	—
	'Adūl	—	100	—
Tha'īn and Beit Farād.	—	—	250	—
Beit Dahein ...	—	—	50	—
Beit Qumsīt ...	—	—	500	—
Beni Sa'id ...	—	—	—	—
Beni Ujeil ...	—	Near Qabr Hud	—	—
			2,593	

The Manahil are a strong nomad tribe occupying the country east and north of the Hamumi and up into the Rub'al Khali. The southern part of Reida and the country from Damakh to upper Hadhramaut belong to them, and they have a few small settlements east of Qasm. They have an “ A '†agreement with the Qu'aiti.

They breed camels extensively like their neighbours in the south- 231 east, the Mahras, both for sale and for hire. Their camels are 435 said to be finer and stronger than those of the Sei'ar, and the average price is estimated at about 200 rupees a camel. Female camels are seldom sold and are used both for breeding and riding. [562] Women do not milk camels among the Manahil.

The tribe are said to raid as far as the Central Nejd and some- 619 times to the outskirts of Kuweit, passing the sandy stretch by routes 721 known only to themselves. Bertram Thomas speaks of them raiding 622 the Mahras in the steppe. We found that when passing through Mahra territory they declare themselves Tamimis. Bertram Thomas also says that “ Bin Tannaf is the hereditary title of the

†[See page 92, category 116 - - Analyst]

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
perquisite of two or three of the best camels taken, otherwise
622 there is equal division of the spoil ". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

BA 'ATWA.

619 This small tribe, now scattered between Qu'aiti and Kathīri
631 domains, deserves mention for its historic interest. Members of
the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
101 have no fixed country of their own. Like the Ja'da and the Ma'di, they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

CHAPTER XXI.

THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and " all that is within their boundaries ". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

631 619 101 derived from that country. They are also poorer as regards property in the wadi for, with the exception of the Bin 'Abdāt who have property on the right bank, their territory lies on the left bank, where cultivation is very poor. The Āl 'Āmr are friendly to the Qu'aiti and friendly to the British, indeed it is said that they have expressed themselves anxious to become British subjects and to be ready to pay taxes.

The third " clan " is called Al Fakhāīs meaning " sections ", which is merely a collective term given to several independent sections. The Bin 'Āmr Muhammad and the Hājirī sub-sections are each composed of one *dar* or house. The latter are sometimes considered a sub-section of the Āl Sa'id.

● [622] The following are *Mansabs* of the Kathiri : Ahmed bin Hussein al Aidarus, 'Umar bin 'Abdulla and Muhammad bin 'Ali al Habashi, and Hasan bin Salih al Bahr.

'AWĀMIR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bin Hatāb		Tarba an Neid	150	Ahmed 'Abdul Qawi.
	Al Matrif Al Hadhir As Seif Al Kowa'i			
Bin Salim		Tarba	40	
Bin 'Abdul Bāqī		Sahil Muhsin	150	Mansur bin Bukheit bin Kartam.
	'Areidi Beni Kheir			
Bin Khamīs		Eastern Sahīl	60	Salih 'Abdulla bin Gharib.
	Bin Ghareiya Al 'Ulus.			
Bin Kasbūba		Sharma	70	Karama bin as Saqīr.
	Kasabib al Kahtan Bin ad Dawal Al Beihan			
Bin Ja'fer		Tarba an Neid	80	Sālim bin 'Ali bin Husn.
Bin Kalīla		do.	100	do.
	Al Muhammad As Sūeid			
Bin Tabī'a		Mushta an Neid	40	
Bin Wu'eil			60	
Bin Hūeilī			20	Sa'id bin Muhammad.
Bin Baraham		Wadi adh Dhahab	50	
Awanza		Taris		
Al Qannas				
Al Yokhīyir				
			820	

The Bājrī live on the left bank of the main wadi at a distance of about ten miles north-east of Seiyun. They are surrounded by the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted that the Bājrī are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājrī are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor. 631 619 101

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin 'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe. [622]

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea. 167

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars. [556]

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and Swahili have really become naturalized languages in the country. [191]

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, "the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions; the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

To-day the territory is occupied by the descendants of the ancient 174
people and split into many independent tribes. These tribes are all endogamous 619
and are markedly distinct in appearance. But scientifically it 621
would be difficult to name the distinctions, as they are all of the same race 144
type. There is, however, a sufficiently marked distinction between the two 101
main types to attract the attention of the casual, but interested, visitor to the country. These types are to be distinguished by their own local names, the Yemeni and the Mushreqi, the latter name coming from the ill-defined district of the Mushreq, which applies to the territories east of Yemen proper and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian 174
names. These remain to be classified from names in inscriptions. It is 101
sufficient to quote such names as Yafa', Qateib and Beni Saba.

Yafa' was the name of an ancient tribal deity, the centre of whose 776
worship seems to have been the ruin of Am'Adia, in what is now the 619
territory of the Audhali confederation, a very recent confederation of 621
tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa. [778]
They are now represented by the tribe of Yafa', one of the most eastern of the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the 101
"remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan,"
as they style themselves—form the centre of the war-like Ja'ud confederacy 619
some sixty miles north-east of Aden; Beni Saba, Beni Himyar, 631
etc., need no explanation. The Mushreq type bear un-Yemeni names. The centre of the whole type is the 'Aulaqi confederation. The word "'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has
little interest. But the confederation is ruled by the tribe of Ma'an and [623]
the "Grand Council of Ma'an" is called to this day when any one of the three chiefs of the confederation is to be elected. Of this type are all tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are 142
very similar, but there the similarity ends. In features, as in dress and in many customs which do not concern my subject, they are distinct from one another.

The tribesman class is the aristocratic, landowning class, and has been 565
so for many centuries. They form 70 per cent. of the total population of the territory. All inter-tribal politics emanate from them. They form the background of the community's life. I have mentioned this class first for several reasons, but principally because we are used to a landowning aristocracy being in a minority. Here they form the majority. Having been for so many years controllers of their own destinies, the one landowning, fighting class and by far the most powerful class in the community, their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, 643
the accepted Suzerain and the elected hereditary tribal Chief. It will be 622
simplest to deal with these three types of Chief in turn, giving examples of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

643 The Sultan of Lahej rules over the territory of the 'Abdali tribe, and
425 his frontier marches with the northern frontier of Aden Colony. He is descended from a Yafa'i family, who were appointed as Governors of Lahej by an Imam of San'a. Later they revolted against the Imams and declared their independence. By purchase, Imamic grants and seizure they own a considerable portion of the Lahej lands; they are of foreign origin to the tribe over which they rule.

The Amirs of Dhala' were appointed Governors of the Dhala' province, including the lands of the tribes of Halumein, Ahmad, Azraq and Shu'Ar, by the Imamas of San'a, and, later, of the lands of Sha'ib by a Sultan of Turkey. I see that the official handbook describes the Amirs of Dhala' as descendants from slaves. It is surprising how such obvious in-
567 accuracies persist. To see that they have no slave blood in them requires
795 no more than ordinary eyesight, and it would be impossible for an Imam of
144 San'a to appoint a slave to any post, since there are no slaves in the Yemen at all, slavery being forbidden by the tenets of the Zeidi sect. The Amirs are of typical Central Yemeni type, such as is found on the Yemen plateau.

643 Later, they rebelled against the Imams and established their independence. Thus they rule over a confederation of small tribes, while belonging to none of them.

These appointed Suzerains, of whom the Sultan of Makalla is one, form a distinct class among Arab Chiefs. They do not mix with their tribesmen in the usual democratic Arab way, but stand apart, as it were, and are addressed by titles of exaggerated respect. Not being tribesmen of the tribe they rule, they have no traditional and family holds over the people and their attitudes towards their tribesmen are those of foreign rulers. They do not, as a rule, favour elected hereditary headmen in their villages, but prefer to appoint outsiders as headmen, whom they pay as retainers.

When a Suzerain dies, the election of the new Chief is held by the family only and the tribesmen are not consulted.

622 The accepted Suzerains are represented by one example only—the
792 Sharifs of Beihan. It is, however, an interesting example.

628 In Beihan there are settlements of Sharifs and of Seyyids. There are
648 also two tribes among whom these holy men live. Both the Sharifs and the Seyyids are arms-bearing families, and for some time were divided by a feud. Before the Great War, the elected Chief of the Sharifs, a far-sighted man called Ahmad, negotiated a treaty of protection and friendship with Great Britain. In this he gained the support of the lower tribe and of half the upper tribe, which was divided by a feud. After the Great War he concluded a truce with the Seyyids, and consolidated his relationships with his supporters among the tribesmen, who amounted to three-quarters of the population of Beihan. They accepted him as Suzerain and as their general agent for dealing with their foreign affairs. Thus, while he is undoubtedly a Suzerain, he is one of limited authority. He does not claim taxes from the land or the trade except in his own settlements, and is, consequently, very poor. But, for all that, the influence of the Sharifs is considerable in all the Beihan area. Their position is not, of course, unique in Arabia, but it is doubtful if any others than holy men could find themselves in a similar one.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM 2

The elected hereditary tribal Chiefs form the third type. In each tribal 622
confederation there is a central tribe. Of this central tribe one family only provides Chiefs to the confederation. Normally the election of a Chief is the concern, not of his family only, but of the central tribe, while powerful petty Chiefs of other tribes within the confederation have a considerable say in it. Such Chiefs are, by virtue of the conditions of their election, truly democratic. By ancient tradition, however, they are held in great respect and are referred to invariably, as is their family, as the "Dola," or dynasty. They are accorded high-sounding titles by the Government and by other Chiefs, but their tribesmen address them by their names, and it would appear that the high-sounding titles are of recent adoption in the country. The Imam of San'a rarely uses them. Government correspondence is, for this reason, often a source of merriment.

It will be seen that all Chiefs are, whatever their type, elected in a 643
greater or lesser degree—the Suzerains within their family circle and the 622
hereditary Chiefs within their tribe. The main difference between the types is that, whereas the Suzerains are of foreign descent to the tribes over which they rule, the hereditary Chiefs are of the tribe and, as such, do not need to surround themselves with the trappings of imposed authority. In appearance the Suzerains are more imposing, and this has misled officials into supposing that they are of more consequence socially than other Chiefs are. This is, of course, not so.

In all these types of Chief, when the Chief dies his eldest son would appear, by custom, to have less right to succeed than others. Suzerains always try to impose their eldest or their favourite son as accepted heir during their lifetimes. This has happened in Lahej, where it led to a revolt among the Sultan's relations, and in Makalla by arrangement. The Sharifs of Beihan have been exceptions to this, and have abided by custom. When Sharif Ahmad died, they held discussions among themselves. The eldest son was Sharif Hussein, but he was appointed Regent to his own eldest son, a young boy, who was elected Sharif. The reason given for this was that the grandson of the dead Chief had longer to live than his father and that frequent change in leadership was a bad thing. As a rule, however, Chiefly families pass the Chiefdoms from branch to branch, and, when the Chief dies, a nephew will usually succeed. Among the 'Audhali 628
recently, the Chief was murdered by his cousin. The tribe was split in two by feud, but one half elected the murderer's son, a boy of eight years old, to the Chiefdom. This boy was accepted in 1934, when the feud ceased, as Sultan of the tribe.

We next come to the holy classes. The first ~~of these~~ are the Sharifs 792
and Seyyids, the descendants of the Prophet Muhammad. They live in settlements and elect among themselves in each family a headman. They have great influence in the community, but it varies, of course, with [556]
the amount of their riches. Most Seyyids—the only Sharifs are those in 582
Beihan—do not bear arms and take no part in tribal warfare. They are 423
peacemakers, and derive considerable income as such, and as dispensers of the Sharia or holy law of Islam. They are treated with veneration and respect and, after death, are frequently treated as saints. They marry

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

792
582 tribeswomen and the daughters of Chiefs, and many own land and are
423 given tithes of other land by ancient right.

The other holy class is that of the descendants of the saints, for so they
792 claim to be. Almost every village in the territory has its saints' tomb, a
778 white rectangular building with one or more domes. Some of these tombs
346 are of great age, and many I suspect to be pre-Islamic. Within the shrine
these older structures are similar. There is a modern wooden rail pierced
by a door. Beyond this is a long plaster sarcophagus in the shape of a
roughly surfaced mound, sometimes as much as twenty feet long or more.
Within this the saint or the prophet is supposed to be buried. Names,
however, give an indication that it is not always an Islamic saint. Such
names as Mola Matr, or Master of Rain, are of great interest, and it is a
pity that such shrines have been adopted into Islam and not saved for
archæology.

778 Each shrine is maintained by public subscription, in the form of tolls
651 on travellers and gifts to reinforce prayers. Many shrines also own land
423 or receive tithes from land. They are guarded by families who use the
792 title Sheikh and who claim descent from the original saint. The best
description for these families is that of "Holy Sheikh." In most cases
754 the saint is considered a miracle worker, and this power may descend
upon the Holy Sheikhs as well. This fact in itself is sufficient to give the
Holy Sheikhs considerable influence, and they inspire respect and fear.
I would stress the question of fear, for it is important. The buried saint
and, to a certain degree, his supposed descendants are credited with the
power of doing bodily and personal harm, such as depriving of sanity,
striking with blindness, destruction of crops and the like. They are, in
effect, witch-doctors, and are feared more than are the Seyyids, since they
are considered to be dangerous men. Most go unarmed. Occasionally
they arm and join in feuds and tribal wars, but such Holy Sheikhs lose
much of their power.

792 In this class one may put the attendants at the shrines of Prophets.
778 They cannot claim to be descended from the Prophets and therefore they
are not personally capable of working miracles. Consequently they have
little influence in public affairs. The Prophets buried in the Protectorate
include Job, or 'Aiyub, as he is called, whose tomb is near Dhala', and
Sha'ib, the supposed father-in-law of Moses, who has several tombs. We
[776] must also include those peculiar men who watch over the abodes of Jinns
and spirits. They are not supposedly capable of working miracles, but
they are held in awe for their spooky associations. There is a famous Jinn
who resides on the headland of Ras Imran, near Aden. His attendants
are all of one family, who are treated by the people similarly to the
attendants of a Prophet's tomb.

792 All those Holy Sheikhs, whether descendants of saints, attendants at
● [622] Prophets' shrines or Jinns' abodes, are called Sheikhs, and each family
elects its own headman. They are frequently confused with Sheikhs who
776 derive their titles from elected headmanship of tribal sections and of
villages. While some saints are undoubtedly of Islamic origin, most are,
792 I suspect, of very ancient origin, and all, whether saints, Prophets or
782 Jinns, receive the same honours. A day in the year is set apart for their

5 Hamilton G-5 (no date) 1943 MM2 Hadramaut MM 21
YEMENITE JEWS ML4
YEMEN ML1

H they are a race apart and are much respected, frequently attaining positions
567 of high rank. A man will trust his slave before his brother. Tribesmen
will eat with a slave when the slave has attained a position of eminence,
such as governor of a village or commander of a post, but never with
a Doshan or with a Heiq. A Chief's responsibility for his slaves is a very
real one, and should he sell a slave or part with one he will be considered
to have committed a shame. The slaves that I have met in the territory
upheld the reputation slaves have always had for loyalty and courage.

Y
144 We next come to two curious races, the Akhdam and the Hajur. I
861 am satisfied that these are quite separate races, although there are a few
754 instances of intermarriage in the major settlements. Akhdam is the
142 plural of Khadim, which means "servant." This race is of African
143 origin, but I can make no guess at the date at which they came to Arabia.
Whenever it was, they appear to have left no relations or traces behind
622 them in Africa. Their main settlement is at Zabid in the Western Yemen.
They are of the Shafa'i sect, but practise witchcraft, make phalli and hold
snakes and snake-charmers in great respect. In appearance they are small
and their skin is a dull dark brown, not a glossy East African black. The
only race in the country which will do filthy work, the Akhdam are in
great demand and are employed as sweepers. They have their own headman
in their small communities, successful wizards appointing themselves
to the post without election.

H
144 The second foreign race is the Hajur. They appear to be South-west
197 Abyssinians and are very like the Galla. Like the Akhdam, they have
long ago lost any linguistic connection with Africa and speak Arabic.
147 They are hardy and well-built and live in grass-hut settlements on the
coastal belt between Lahej and Abyan. Some, on occasion, bear arms,
361 but they are on the whole un-warlike and seek casual labour at harvest
time. The 'Abdali tribes of Lajeh have intermarried with them to a considerable
extent, and for this reason the 'Abdalis are darker than most
coast Arabs and many villages in their territory are occupied by settled
Hajur. In a few generations the Hajur and the 'Abdali will be indistinguishable,
and I think this mingling of the two races must be very
recent, and probably began during or just before the Turkish occupation
of Lahej in 1916.

H
144 East of Aden, for some hundred miles, the coastal fishing communities
● 622 are of Hajur or mixed Hajur stock. They elect their headmen as the
795 Arabs do and are of the Shafa'i sect, but, like the Akhdam, they incline
754 towards witchcraft and phallic worship. The observant traveller on the
Lahej road will see plenty of evidence for this close to their settlements.
174 It is possible that these two African races came to Arabia during the
second and third centuries A.D. as camp-followers to Abyssinian armies.
But this is pure conjecture.

J
Finally, we come to the Jews. Jewish settlements exist all over the
361 Protectorate. The principal settlement is in San'a, and all Jews of South
Arabia claim inter-relationship and have many family connections in
Palestine. They claim to be descended from the Jews of Kheybar. It is
144 more probable, however, that the original Yemeni Jews are of South Arab
race. Before the rise of Islam the people of South-west Arabia were

5 Hamilton G-5 (no date) 1943 MM2, Hadhramaut MM21

remained unchanged through centuries of the past and which was perhaps well suited to periods long ago, somehow or other have to adapt themselves to modern conditions. 000

That is the problem which Political Officers in a country like the Aden Protectorate have to face: that is to say, they have to give the best that we can offer to the people without doing at the same time harm, which so obviously might accompany our action if we were to press our own ideas too much on a social system so different from our own. That makes it all the more important—in fact, it is essential—that British Officers, Political Officers working in that country, should really understand the people as Mr. Hamilton understands them; that they should study them and specialize in their task, for otherwise it is only too easy to fall into serious errors and mistakes.

The question which remains to be answered is to what extent communities like these tribes can absorb or adapt themselves to these changes and to the conditions which they have to meet. As you know from what 681 Mr. Hamilton has said, the units are very small. In some cases, such as 642 Lahej and Mukalla, we have something approximating to what we regard 622 as a regular government. But in some tribal areas the authority of the sheikh is very small; in fact, in some cases I think Mr. Hamilton would agree that it is practically non-existent. The tribal chief often has little real authority. He is merely one of the family, one of the tribe. The extent to which he can carry his authority depends largely on his personality.

We have also heard how the tribesmen, the landowning tribesmen, who 565 regard themselves as the aristocracy of the country, are not a minority but a majority of the people. I once was talking to an Arab from the Protectorate, and I asked him: "What exactly is the difference between a tribesman and a subject?" He replied very briefly: "Well, a subject has to do what he is told, and a tribesman need not." If the tribesmen are in a majority, that makes it very difficult. I said to him: "What about your own tribe? Have you many subjects there or not?" He replied: "As a matter of fact, in my own particular tribe we have no subjects; we are all tribesmen, and that is what causes all the trouble."

If we want to help these people in matters like assisting them to develop 000 their agriculture, to develop their resources in water (which is a necessary concomitant of any agricultural development), to give them help in medical matters (of which they are badly in need, for there is no such thing as even an approach to a medical service in any part of the Protectorate), to help them in education—I mean an education suitable to them—the first and foremost foundation must be some form of internal security. With so [28] many of these small tribal communities immersed in old vendettas and blood feuds the security in the country is in some parts very slight. You cannot build up anything on a basis of anarchy and disorder, and the question arises whether these small tribal units are capable of establishing enough authority and of getting rid of anarchical conditions sufficiently to meet the needs of the time.

Our neighbour there, the Imam of the Yemen, maintains that many of these tribes are too small to enjoy any forms of independence. He says, in fact, that they ought to belong to him, and he would understand how

YEMEN MLI

The name

is the name of a PAGAN DEITY AND IN THE ABSENCE,

Y of histories, we may take it that the confederation is pre-Islamic in date.
101 Apart from the name, the only other obviously pre-Islamic possession of
174 the tribe is the sacred drum, the "Tabble an Nahas," which is kept by
778 the Beni Qasid and which is accorded sacred honours by the tribe of Yafa' only. It is possible that before Islam the Beni Qasid were the keepers of
622 the drum, and I am going to suggest that the present Sultans of Yafa' are in reality Priest-Chiefs, whose functions as such have ceased with the introduction of a new religion, although their hereditary position remains as heads of the people who once worshipped Yafa'.

H Let us examine another confederation of tribes. About sixty miles
101 north of Aden live the Qateibi tribe, surrounded by the confederation of
619 the Ja'ud. At first sight the tribes here seem to be disorganized and un-
622 related, but careful study of dialect, of local stories, of the Qasidas or epic poems, and of such things as star lore and magical beliefs, shows that these tribes are closely allied in thought, dialect and custom and form a true confederation, the organization of which becomes clear in times of danger. Of this confederation the Qateibi are the central tribe, and their sheikhly family is the Akhram, from which the Qateibi Sheikh is elected. As was shown in 1904, a Qateibi Sheikh with a strong personality can have considerable influence on the whole confederation, but he is not
H expected to rule, as we understand the word, even within his own family.

619 With the strong 'Aulaqi Confederation we find a more complicated
[623] organization, but a similar one. Ma'an is here the central tribe, in all probability the ancient Ma'an of the inscriptions, a pre-Sabian kingdom of
174 South Arabia. Ancient Ma'an was ruled by a "Grand Council," as we
622 find from the inscriptions, and this system still exists to-day.

The 'Aulaqi Confederation is divided into three parts—the Upper and Lower sub-Confederations of attached tribes and the tribe of Ma'an—and each of these three is ruled by a Chief of the tribe of Ma'an, elected by Ma'an only. Again we have the sheikhly family within the central tribe, surrounded by the attached tribes of the confederation. Again the name, but this time it is the name of the central tribe, is pre-Islamic. If we look
[671] for further proof that the confederation is of pre-Islamic origin, we find an ancient legal system—that of the Manaqid, which I have already described—strongly attached to it.

H We could continue to find examples of the organization from other
619 confederations, but these three will suffice. The basis of the organization is clear: there is a central tribe containing a sheikhly family, forming the centre of a confederation of tribes.

H How did such an organization evolve? How is it that Chiefs, elected
174 according to ancient custom, are not expected to rule their electors?
Y What is the origin of such Chiefs, and of the sheikhly families from which they come? Our answers must be mainly guesswork, but we may
643 well begin by seeing some of the conditions under which an Imam of Sana'a is elected, for I think they point the way to our understanding of the whole problem.

The first condition is that the Imam must be whole in body. No Imam may be elected if he limps, is blind in one or both eyes, has a stammer, squints, is a leper or has any other physical disabilities. If, once

6: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2
YEMEN ML 1

H 174 Y 643

elected Imam, he goes outside the acknowledged boundaries of his kingdom (the present Imam acknowledges no boundaries, nor have any of his predecessors) he ceases to be Imam, and a new Imam must be elected. The Imam is usually elected during the lifetime of his predecessor, so that when one dies the country is not without an Imam.

Now all these conditions are those pertaining to divine Kings. There is little doubt that they are ancient pre-Islamic conditions, and it is possible that they are taken from the conditions under which the Tobbas of Himyar became King and which governed the ancient kingship of Sheba. Some inscriptions made by the Tobbas, who ruled over Axum in Abyssinia, as well as Saba and Eastern Yemen, are countersigned, as it were, by a Minister who styles himself " The Sacrifice "—in itself a very significant title. These conditions must have been accepted by the Persian and Abyssinian rulers of the Yemen, and both they and subsequent rulers must have thought it as well to assume the kingship in its ancient form.

H 622

In the same way as the Imam is elected and proclaimed, so under him each confederation elects its Chiefs and petty Chiefs within their tribes and families. The central tribes elect their Chiefs, who become the heads of confederations, and each tribe elects its leaders within itself; only in the case of the smaller units, from the confederation downwards, there appear to be no such conditions as I have mentioned regarding the Imamate. All these Chiefs are figureheads who can exert a strong influence but who are not expected to rule.

H 174 622 793

The scene thus represented is one of the greatest interest to anthropologists and to sociologists. It is a stage in the development of nations. Before the formation of kingdoms and before Islam, Arabia was a land of many gods. Each of these gods was the particular god of a tribe, and his worship was in the hands of a priestly tribe who elected a Priest-Chief. He was, as it were, a divine Chief, and doubtless it was his main duty to ensure fertility, which entails all the priestly functions of bringing rain, guarding against disease and supervising agriculture. Both the magic and the custom were higher than him. He could not change either but was himself ruled by both. In inter-tribal disputes he spoke for the tribe and not for himself as ruler of the tribe. When Islam came, the tribal god vanished, but the Priest-Chief was left as a figurehead, with a vague aura of holiness but with nevertheless a considerable loss of his power, which was never very great. This is the position of the elected hereditary Chief in the Aden Protectorate to-day.

H 622 643 648

It is obvious that such Chiefs cannot be expected to rule their confederations and tribes unless they obtain military power. For the most part they are reluctant to do this. At one time it was the policy of the Government to give arms and ammunition to the Chiefs so as to strengthen their hands against their more unruly tribesmen. The hereditary elected Chiefs, however, did not respond to this policy as they were supposed to do, but gave the arms away to brigands in the form of bribes. The Suzerains avidly accepted these presents from the Government, for they understood rule as we do, and have held their positions through this understanding. This, by contrast between the two types of Chief, throws a strong light on the accepted position of the hereditary Chiefs. There is,

6x Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2
YEMEN ML1

THERE IS,

H as far as I know, nothing written to define their position, but it is
622 accepted that they can only use their position to influence their tribesmen,
623 and that the rule of the tribe is that of the tribal council, which is drawn
792 from all the heads of tribe and family, and is influenced by all strong personalities within the tribe as well as by the holy classes—the Seyyids and descendants of saints. The strength of rule which the Chief can impose depends, therefore, on how much he can influence the influential. By his own position he is not a ruler; he is a figurehead; and if his ancestors at one time could inspire respect and fear through their magical powers, he inspires neither, except through his own personality. By a reluctance to enforce his rule, even when he is assisted to do so, he shows that in some vague way he appreciates his peculiar hereditary position. Until the official understands this he will live in wonderland, where the Chief he wishes to assist blandly gives Government arms away to his enemies and then returns to demand equality of force with them and the assistance of aircraft to defend himself. But the official is dealing with the older thing, with a type of community which long ago ceased to have meaning or motive, but has preserved the ancient forms of its pagan birth.

Y It is notable that the Imam does not attempt to rule the Yemen through
643 hereditary tribal Chiefs. He rules, as his ancestors did, through appointed
631 Governors of provinces, and these provinces often disregard tribal areas.
174 It may be that the Yemen progressed beyond the Priest-Chief state of rule in the days of the kingdoms and under a succession of Governors never
622 returned to it. I do not myself believe that the Mushreq has ever known other than tribal life and the rule of tribal councils and public opinion from the days of the Grand Council of Ma'an to the present day. The Yemeni parts of the Protectorate which are under Suzerains are governed after the Yemeni autocratic model. Here the tribal figurehead counts for very little, unless he is a strong personality and a favourite of the Suzerain. But the figurehead is still there for all the centuries of "foreign" rule.

It would seem that it is usual for the rule of Priest-Chiefs to be followed by that of tyrants. Perhaps it is that as trade develops some firmer kind of rule is needed than a vaguely conservative council under a Priest-Chief. The church, as it were, cannot keep the functions of the state. When it can it tries to endow every activity of the individual with a magical colour. It usually succeeds. But in South Arabia the religion was violently changed by a militant Christianity and after a few centuries by a militant Islam, and in the place of the old order, under which each man worshipped his tribal god, there came the new order of the conqueror and his appointed Governors. In this small strip of Arabia we are fortunate to be able to study both these types of rule as they react to contact with the modern world.

600 Almost the whole world has been through the phase of passing from the rule of the Priest-King to that of the tyrant, and we are no exception. It would almost seem to be a necessary growing pain for the people to first be ruled by autocrats before they rule themselves. But it would be interesting, to us who have passed through this phase and who see ourselves on the frontiers of the wider democracy of our age, to dispense with this phase and to at once develop a government of truly democratic form

its own language, and in its trade, which is dhow-borne, unlike that of 631 Mukalla, which is largely steamer-borne in normal times, it deals with Muscat, the Persian Gulf and India, and to some extent with East Africa, for the coastal Mahris are great seafarers. The Mahris, unlike the Hadhramis, [767] do not settle abroad, so by reason of their habits and their speech they are an even more exclusive and secluded people than the Hadhramis. But in effect little is seen or heard of the Mahris, and their territory is considered part of the Eastern Aden Protectorate, and they have their contacts with His Majesty's Government through the Residency at Mukalla.

The Western Aden Protectorate

To me the outstanding features of the political set-up of the Western 622 Protectorate are the position of His Highness the Sultan of Lahej, the 643 large number of treaty chiefs, and the general tribal atmosphere of the country. 439 A glance at the map will show why the Sultan of Lahej is the most important chief in the protectorate, for his territory stands at the door 651 of Aden, and through it land traffic from the Yemen and from a great deal of the protectorate must pass. It is the transit dues on goods that have made Lahej the richest state of the Western Protectorate, and with the money His Highness has managed to develop Lahej territory as a sort of private estate, which pays because it grows so much fruit and vegetables which are consumed in Aden. For he has water, and a good deal of the spate of Yemen pass with the Wadi al Kabir and the Wadi as Saghir, which flow through his territory.

So that geography has played a great part in determining the part that 643 Lahej should play in the protectorate. But much of the prestige that the 648 Sultan enjoys to-day is due to his own wisdom. While strenuously guarding the internal affairs of his own Sultanate from external interference, His Highness has consistently given every possible help to His Majesty's Government in matters of defence and so on, and has also co-operated so wholeheartedly in the settling of disputes and political matters generally that he is almost universally accepted as an impartial arbitrator with no axe to grind. This personal achievement of Sultan 'Abdul Karim has made him the leader of the Western Protectorate, and it is really remarkable, as the general tendency of tribal chiefs in the protectorate is not to brook interference in their affairs from others.

There are in the Western Protectorate twenty chiefs in direct treaty 622 relationship with His Majesty's Government, and seven others who have 631 agreements. There are about thirty-five all told who correspond directly 648 with Government. The "nine cantons" are the 'Abdali, the Amiri, the Haushabi, the Fadhli, the Yafa'i, the Subeihi, the 'Aqrabi, the 'Aulaqi, and the 'Alawi—the original tribes with whom treaties were made. The other tribes in the Western Protectorate—the Audhali and the Beihani—did not come into treaty relations until later. But the Yafa'i, the 'Aulaqi, and the Subeihi are divided. In the Upper Yafa'i confederation there are treaties with the Upper Yafa'i Sultan, the Naqibs of Mausatta, the Dhubi Sheikh, the Maflahi Sheikh, the Hadhrami Sheikh, and the Shaibi Sheikh. In Lower Yafa' there is only one treaty, with the Sultan. In 'Aulaqi there are treaties with the Upper 'Aulaqi Sultan, the Lower 'Aulaqi Sultan, and

● 622 631 648 the Upper 'Aulaqi Sheikh. Of the Subeihi Sheikhs, the Barahimi, the Atifi, and the Rifa'i have treaties. The reason for the large number of treaties was the desire to protect the land frontiers of Aden from incursion by foreign powers and from tribal assault. But the haphazard way in which the treaties were entered into has been responsible for a lot of confusion, because the policy has extended gradually from merely interest in the security of Aden to the welfare of the tribes themselves. When the treaties were made the country was largely unvisited. Chiefs came down to Aden, and on explaining their importance were given treaties. They were induced to do so by the fact that treaty chiefs were given stipends and presents and entertainment. But when the Government decided to stop giving treaties as freely as before, there were still a number of chiefs as important as those who had had treaties and the importance of many of the treaty chiefs declined. They died, and their successors were not men of the same personality. So that there is good reason for revising the treaties, and this is now often under consideration, though there is a good deal of difficulty about it.

All these treaty chiefs are juridically of the same status. On the plane of precedence the Sultan of Lahej comes first with a salute of eleven guns and the title of Highness, the Amir of Dhala, the Fadhli Sultan, and the Lower Yafa'i Sultan have nine-gun salutes. But, apart from Lahej, none of these kingdoms can be said to have a government and there are wide ranges of differences of authority between them. Indeed, some of them are totally without authority. Some have several thousands of tribesmen and subjects under their normal authority, some have perhaps no more than a few dozens. The main feature of the protectorate for the last century or so has been anarchy, and the population from Sultans downwards is to an overwhelming extent tribal. There are no mercantile centres of importance and no cultural centres at all. There are few Seiyids, comparatively speaking, and their standard of learning is much lower than in Aden or the Hadhramaut, from which latter they most of them originate. Apart from Lahej there is not a town in the protectorate of any great size or importance, and the make-up of the treaty chiefdoms outside the 'Abdali State does not lend itself to the building of governments at present, and few of them have the potential sources of sufficient revenue to do much in that way.

101 Historically, of course, the Western Protectorate was never a province of Arabia. The provinces of South Arabia were Yemen, Hadhramaut, Shihr (which meant the Mahra country), Dhofar, and 'Uman, and the Western Aden Protectorate is really part of the dusty skirt of the Yemen.

000 Politically, therefore, the set-up is not very promising. The best chance of making a country of the protectorate is by encouraging federation between different areas. It is probably not possible for it to become one country with the Sultan of Lahej as its leader, though his group will probably always tend to be the more important. He is already the suzerain of the Subeihis and the Haushabis, and has intervened successfully at times in the affairs of the Fadhlis, the Amiri, the Yafa'is, and the Lower 'Aulaqis. The Amiris, with the Quteibis and Alawis, could, from a geographical point of view, naturally federate with his bloc, but the

settled here for several centuries, for as far back as the beginning of the 361
sixteenth century Bedr Bu Tuweirak, the well-known Sultan of the Kathiris, 101
whose chain armour and shield has recently been found by the Kathiri Sultan
in the palace at Seiyun, imported Yafa'is together with Zeidis from the Yemen
and Turks as mercenaries. In course of time the Qu'aiti dynasty arose from
these mercenaries and became the principal power in the country. So long
have they been settled here that they are now genuine Hadhramis, and like
the rest of the Hadhrami tribes are strongly in favour of the present peaceful
arrangements. These settled Yafa'is are known as Thelud to distinguish
them from the Gharib, the foreign Yafa'is, who still come from the Yafa'
mountains in the western part of the Protectorate and serve a while as soldiers.
It is among these latter Yafa'is that those who oppose the peace are found; for
they are great usurers and have for long made a living from oppression of the
poorer classes; and they realize that with the establishment of good order and
justice they will not have the same chances in the future.

Al Qatn is about the farthest west that there is extensive cultivation, and 311
it was a marvellous sight last May to see the whole width of the wide wadi 619
green from side to side. Beyond the Yafa'is westward are the Nahd who
extend practically to Al 'Abr. They live entirely in the wadi and in the eastern [233]
part of their territory are settled; and in the western, where there is little but
sand, are Badus keeping flocks. Their capital is Qa'udha where lives Hakim 622
Mbaruk, the very fine old chief with a wide and enviable reputation for dispensing 701
real justice. The Nahd are a well-built tribe and the elders, of whom 728
there are many, have enormous bellies and resonant voices. From the Nahd
we have recruited fine young men for the Qu'aiti Sultan's new camel-lancer
bodyguard, and very well they look in their scarlet and blue uniforms. I
shall never forget the day when the Nahd signed the peace treaty. They
had lived in trenches and imprisoned in their houses for years and they all
came out at once and there were many reunions.

North of the Nahd in the steppes between the wadi and the Rub' al Khali 619
is the country of the Sei'ar tribe. We travelled into their territory in 1934 721
and at the beginning of 1937 when I was travelling round obtaining signatories 725
to the peace treaty, practically every Hadhramaut tribe, asking who
had signed and with whom they would be able to consider themselves at
peace, ended up by asking "And the Sei'ar?" I do not think there was a
single tribe in the Hadhramaut among whom the Sei'ar had not looted or
killed, and their reputation is generally bad throughout Southern Arabia,
for they are cowardly folk and are fonder of stealing by night and murdering
by treachery than by taking and killing in fair fight. Some of the Sei'ar signed
the truce straight away, but others later on in the year looted over forty
camels from the Manahil, and public opinion demanded that something
should be done about it. Arising out of this matter the whole of the Sei'ar
country was explored from the air and by this means we were able in three
or four reconnaissances to discover the lay-out of their country and incidentally
to examine the northern limit of the steppe and the desert.

I accompanied all these reconnaissances, of which the first were made in 000
October last year. So that we might have something we knew to start with,
we followed first of all the route which my wife and I had taken before. From

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

680 Shibam to the entrance of the Wadi Ser took us three minutes; this journey had taken us exactly two hours on camels, and twenty minutes by car. After sighting the tomb of the Prophet Salih in the Wadi Khonab we turned into the Wadi Ser and at the mouth of the Wadi Latakh I recognized the Bents' Himyaritic caravan signpost. Then we went up the Wadi Sodaf and from Qa' al Fadhul on the *jol* at its head took directions previously given to me by [622] Badawins for Ba Rumeidan, which we found. This is the residence of Tannaf, the principal chief of the Al Baqi Msellem of the Sei'ar. From the air I saw plainly that just before Qa' al Fadhul we were over the northern watershed, from which deep-cut short wadis run south-south-west to the Hadhramaut, [311 and long shallow ones in an east-north-easterly direction to the sands. There was very little habitation over this part of the country, and most of the inhabi- 342] tants live in caves. After just over forty minutes' flying from Shibam we found ourselves between two short wadis running out into a broad channel of sand which it took us two minutes to cross, and beyond it was a broken mass of rock stretching away to the north-east. The channel itself ran out into the desert just west of the course of the flight, and the distance from Shibam to this point is calcuated at 69 miles. The visibility was perfect. Air Commodore McClaughry, who was with the flight, noted the high mass of the Seiban mountains at least 100 miles away to the south, so that one could also see at least that distance to the north. An unbroken sea of sand stretched wave on wave far away to the horizon. Looking north it was the most remarkable rosy red colour, quite unforgettable and quite unbelievable if an attempt were made to paint it. It was about three-quarters of an hour short of noon local time, so that the colour owed nothing to early morning light. After a few minutes over the desert, which seemed all too short, we came back to Shibam a bit to the west of Wadi Qubhudh.

Next morning we left Seiyun at a quarter to nine on an almost due northerly course. On this outward flight the same facts were observed, deep short ravines running nearly south to the Hadhramaut, and past the paler coloured *jols* of the watershed more shallow wadis running almost east-north-easterly [961] to the sands. In the upper reaches of the southern system we saw a few poor settlements of the 'Awamir and a caravan of some fifty camels plodding its way southward. The whole *jol* from west to east is heavily scored with well-marked tracks, and it is worth noting, as I have also noted on aeroplane journeys over the Wadi Maseila, that east of our course and some 50 miles north of the wadi as it goes towards Qabr Hud there is a considerable rise in the ground, almost a range of mountains. This is probably the Jebel al Wuti of Von Wissmann's map.

After exactly an hour and a quarter's flying we passed over the edge of the steppe and the desert, just by a conspicuous large white patch of sand, the distance from Seiyun being calculated at 112 miles. Again there was the same wonderful sight of endless rosy waves of sand, though when we were directly over the sand I noticed that it was a rich ochre. Just west of the white patch a channel of desert sand opened into the steppe. This proved to be the eastern end of yesterday's channel, separating a long broken up island *jol* from the mainland. Its situation and shape were sufficiently like Madagascar for us to call it that, and the name seems to have stuck in local usage. The flight

that of the Sultanates of the West, though I was interested to find that there 619
was a small Jewish community, and this is the nearest that any Jews have got 162
to the Hadhramaut. The Balhaf Sultan, an intelligent young man whom I 110
have known for a long time, came to see me in Seiyun and asked us to help in extending peaceful arrangements to his country. Though most of the sections have signed the truce the situation is still far from settled, as Miss Stark, who arrived at 'Azzan from the Wadi 'Amd shortly after my first visit, will tell.

A short distance down the Wadi Meifa'a from 'Azzan are the ruins of 172
Naqab al Hajar described by Wellstead a hundred years ago. This is Meepha Metropolis. I have only seen the ruins from the air, though Miss Stark has recently visited them. There are inscriptions also at Husn Gharab on the coast which Mr. Martens, one of this winter's visitors, has recently seen. He too was well received.

Bir 'Ali is the other Wahidi Sultanate and, though the old Sultan has no 622
claim to rule outside his wedge-shaped little walled town, he is unfortunately 578
at present unwilling to compose his long-standing differences with the Balhaf and 'Azzan relatives, which makes settlement more difficult. I have lately had both Sultans in Mukalla and tried to get them to bury the hatchet.

I have had little opportunity in this last tour to do more for the Mahras 050
than visit Qishn, their capital, occasionally, and Socotra I have not visited since 1935. It may perhaps be remembered that the Bin Zueidi section of the Mahras did not exactly welcome us when we arrived at the coast through the Wadi Maseila in 1934, and a couple of months ago for the first time the Mahras asked for intervention in their internal affairs, as the Zueidi tyranny in Seihut had become acute. We are now trying in the normal political way of advice and exhortation to induce them to cease their exactions on unarmed merchants and peaceful citizens in a town in which they have no lawful concern, and I paid my last visit to Qishn a day or two before I left Mukalla.

I had intended to visit Gheidha, the most eastern landing-ground in the Aden Protectorate, but we did not get so far and made a landing at Haswein just west of Cape Fartak. The inhabitants said it was the first time that Europeans had been there, though they called me by my name as soon as I
stepped out of the machine. These coastal Mahras are a peaceful folk engaging 226
mostly in fishing, and they have pleasant breeze-swept villages of a simple 361
style of architecture, unlike the Hadhramaut but which reminded Mr. Figgis, 342
who was with me, very much of the Arab dwellings in Northern Nigeria.
I do not believe we could really have been the first Europeans to visit the 000
place as there is quite an adequate account of it in the Red Sea Pilot, perhaps derived from a visit of Captain Haines in the *Palinurus* over a hundred years ago. Perhaps too there had been a much earlier European visitor, for authorities on classical geography usually identify Ras Fartak, Cape Syragrus, the Boar's Head, as the point from which Hippolus set forth in about A.D. 45 when he discovered the changes of the monsoons. I have long had a wish to put up on this majestic cape of Fartak a simple obelisk with the inscription, a quotation from the *Periplus*, "Hippolus discovered the changes of the

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

green. The eyebrows are shaven off and a finer line is painted 301
in. The hair is shaven off all round the edge and greased 302
stiff and pasted against the skull. All sorts of variations in the use of the above-mentioned aids to beauty are possible. To our taste the result is often more than ugly, not to say terrifying.

Never again were we received with so much friendliness and 609
with so little prejudice by Bedouin women. On later occasions they generally ran away screaming at our approach or hurled furious invectives at us. The people of this Ḥaiqī tribe seemed to know so little about their own religion that they were not yet infected with prejudice against *Naṣrānīs*.

Close to this camp the R.A.F. from Aden have made a 508
landing ground for forced landings. The corners and the centre are marked out by broad lines of chalk. The big aerodrome is on the coast near Fūwa, about three hours South-west of Makalla, and somewhere in the neighbourhood there is said to be a third one.

On the coral terraces grow jathropha and in the depressions 137
aerva, a little bohar, and also incense bushes. There were 136
swarms of young yellow grasshoppers all over the bare rocky 135
ground. The path runs downwards towards a wādī, where fresh water from the Ghēl Bā Wazīr and salt water from the sea meet and mingle.

The village of Sheḥēr lies on the further shore and is said 361
to have 1500 inhabitants, who live in mud huts. In a prominent [342]
position above it stands the chieftain's house, which is, at the 622
same time, the villagers' fortress for defence against attack. 712
A couple of rusted cannon lie on the terrace in front of the house. There are loop-holes on every floor in the thick mud walls and the window openings are small. Shēkh Elmās is 342
to be our host: he receives us in a friendly way in his *madjlis*[1], 574
and, at our request, is at once ready to have quarters prepared for us on the roof, but we have to wait till the women

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[1] *Madjlis* (مجلس), lit.: "the place where one sits", and has come to mean: the reception-room, meeting, or company. 104

622 At the castle we found Bā Ṣurra again seated between two
623 sons, in the midst of his counsellors and the Bedouin chiefs;
162 there are also present some soldiers somewhat in the back-
ground, the grandsons and other offspring in our vicinity, and
the slave who makes the tea.

The old *Ḥākim* and his family are photographed in a large
group on the terrace close to the *madjlis*. Then begin long
conversations in which our endless questions are patiently
answered. Bā Ṣurra himself tells us that the whole of
Wādī Dōʿan and its tributary, Wādī el-Ēsar, are under his
jurisdiction. In about fifty villages there are 20.000 inhabi-
871 tants. There are only two small schools, both of them
founded and maintained by that remarkable sayyid of Terīm,
Abū Bakr bin Shēkh el-Kāf. It is certainly extraordinary
that this leading personage of the Āl Kathīr district should
be the founder and supporter of most of the schools in the
territory of el-Qeʿēṭī. Many of the schools in Makalla and
esh-Shiḥr are also due to el-Kāf's generosity. Khurēba,
the old centre of Wādī Dōʿan, has a school with seventy to
eighty pupils, and the other is in Qēdūn, with from twenty
to fifty pupils.

346 There are in Bā Ṣurra's province nearly 200 mosques, some
167 among them very fine ones, which are often the property of
556 rich sayyids and connected with their houses. The fortunes
of these rich men are always made in foreign lands. Every
district of Ḥaḍramaut has its own particular countries to
which its people emigrate in swarms to make money; from
Wādī Dōʿan they go to Abyssinia, the coast towns of the
Red Sea, and the coast of East Africa. Barely a hundred have
gone out from here to Java, though from Wādī el-Ēsar, on
the other hand, quite 500 have done so.

162 There are also 1500 Bedouins under Bā Ṣurra's jurisdiction,
622 among them the whole Sēbān tribe from the Qibla region
(*i. e.* from the North). The chief of the Deyyin tribe, ʿUthmān
bin Muḥammad el-ʿAmūdī, the ruler in Rēdet ed-Deyyin, is

much with Bā Ṣurra and is present now. The Deyyin are 162
said to be a wild and primitive tribe, but their chief makes 622
a congenial impression. We did not know at the time that we should pass through his territory on the return journey, otherwise we should have used this opportunity to make some arrangements in advance. The *Muqaddam*[1] of the Deyyin claimed to rule over 2500 Bedouins and maintained that to him who stood under his protection no harm from man could come, but only that which came from God.

The unbroken groves of palms in Wādī Dōʿan appear to 439
produce only enough dates for home consumption and for the use of the neighbouring Bedouins. The export of dates does not exist. Barely 400 to 500 camel-loads of honey are sent every year to the coast. There is much import trade, however, *e. g.*, in rice, sugar, flour, kerosene, coffee, tobacco, materials for clothing, etc. The trade balance is consequently rather unfavourable. The situation can, however, be maintained, thanks to the money earned abroad, much of which is sent into the country.

The rest of the morning we spent in sauntering through 342
the plantations of date-palms and the little villages which lie beside them, standing out against the sunny hill-side. When we passed by el-Qarrēn the young sons of Sayyid Muḥammad bin ʿAbdallāh bin Ṭāhā el-Bārr el-Munṣib dashed up to lead us in triumph to their father's house. It is, indeed, worth the trouble of a visit. Although it is new, the fine old style has been adhered to. The wood-carving on doors and windows and the ornamentation of tin-coated iron plates and nail-heads is true Ḥaḍramaut. The house is built of mud on a foundation of boulders bound with mud. The inhabited floors are whitewashed as are also the filagree, stone-work balustrades of the flat roofs and their corners and decorative borders. Built close to these rich houses there is nearly always a mosque with a minaret, both of them dazzlingly white. In such a case,

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[1] *Muqaddam* (مقدم), the first, the chief, the leader. 104

169 there. He knows as many as 150 men who have gone from
556 Hadjarēn to seek their fortunes in Java. The little town has now at most 3000 inhabitants. Before we leave, I have to look at the Dutch passports of our host and his relations, make a note of their adresses, and promise to look them up later on in Cheribon. They have fully earned any small attention from our side; we stand amazed over the simple, genuine kindness that we received in this house, especially after our sad experience in Ṣīf.

609 At our departure all sorts of Malay speaking Hadjarēners endeavour to exchange a few words with the white government official from their second fatherland. And, instead of being surrounded by faces with expressions of hate and contempt, and malicious, insulting remarks about *Naṣrānīs,* who should not be allowed to pollute the land, our exodus here is a small triumphal procession, crowded round as we are by the exuberant youth of the streets, all trying to air their knowledge of the Malay language.

4. ACROSS THE NEUTRAL ZONE BETWEEN EL-QEʿĒṬĪ AND ĀL KATHĪR TERRITORY.

●622 Guides of the el-ʿAṭṭās clan have offered themselves to
172 take us to el-Meshhed, the first place in the domain of the
131 Āl Kathīr, which is, however, actually under the supervision of the el-ʿAṭṭās family. Our caravan divides, as Von Wissmann, with a couple of young sayyids, the Yāfiʿ soldiers, one of our *ʿabīd* (slave soldiers), and a whole band of street-arabs sets out to ascend Djebel Hadjarēn to see whether the ruins, of which we have been told, are really to be found, to take photographs and to survey. The territory of the Qeʿēṭīs ends just beyond Hadjarēn. Further up, in the midst of Ḥaḍramaut Proper, there lie, like islands, the districts of Ḥōra and el-Qaṭn-Shibām, which are subject to the Qeʿēṭī régime. The neutral zone, which we now enter, is an ideal hunting-ground for robbers and thieves.

We march on for hours under a gorgeous heaven of stars. 000 The great promontory towards which we are setting our course is Djebel Ghumdān. Only when we have passed it do we see the lights of Ḥurēḍa. The nearer we approach the more messengers with lamps, and people filled with curiosity come out to meet us. Youth especially is well in evidence, handsome, frank youngsters, who accompany us pushing each other aside and talking busily. Quite soon the boys try to put a few 191 questions in Malay. When the answers come also in that lan- 871 guage, questions follow thick upon each other, and these wordly-wise youths, born in Java and sent here to get a real Arabian education, become objects of admiration and envy to their fellows.

"Do you find it pleasant here?"

"No, not at all. It is much finer in Java. This is a dreadful country of poverty, heat and boredom."

They are home-sick for Java, where their parents are and where they would like to return at once.

We dismount at the entrance to Ḥurēḍa, which is un- 62[illegible] walled, for we see, by the light of many gasoline lamps, 609 the white figures of the notabilities of the town awaiting us. [291] The Governor of el-Meshhed comes forward as spokesman. He says that the people of Ḥurēḍa are grateful for, and feel themselves honoured by, the first official Dutch visit. It is not so long ago that foreigners were denied entrance to Ḥurēḍa, but now opinion has become much more modern [illegible]n the whole of Ḥaḍramaut there is sympathy for Holland and gratitude to that country for the hospitality and good treatment enjoyed by the Ḥaḍramīs in the lands under her rule. Hope is expressed that an enduring contact between Ḥaḍramaut and Holland may spring from this visit.

The many lanterns light up fantastically this unusual spectacle on the outskirts of Ḥurēḍa, where the first Europeans, weary and dirty, with limbs stiff from long riding, make their entry into the little town, hand in hand with its notables in their clean, white garments. The Governor has solemnly taken

622 the Dutchman by the hand, and Sayyid Ḥasan walks on
609 his other side. Von Wissmann is accompanied in the same way by two notables, and then begins the slow entry into the town. A splendid white mosque looms up out of the darkness and then vanishes into it again; for the rest, there are brown mud houses, which seem to have been built without much order. After about five minutes we have passed through the place and see, against the slopes of rock débris, the great el-ᶜAṭṭās house with its many small windows lighted up. The house has just been rebuilt and enlarged, and, therefore, the upper storey has not yet been whitewashed. A brother of Ḥasan and ᶜAluwī comes with an uncle to greet us. This brother has had a Dutch, ᶜAluwī an Egyptian, and Ḥasan an Indian education. The uncle was an officer in the Ḥaḍramī regiment of the *Niẓām* of Hyderabad. The reception in the great *madjlis* is of short duration, and we then go upstairs to have a meal on the spacious roof-terrace in company with the nearest male members of the family.

2. SOME GOOD DAYS IN ḤURĒḌA.

554 A fine, clean guest-house is assigned to us for our quarters during our stay in Ḥurēḍa. This has the great advantage of giving us a place of privacy and rest, as we only meet visitors in the family-house of the el-ᶜAṭṭās. On the next morning (May 20th) a gathering takes place there to introduce us to the inhabitants of Ḥurēḍa. These things are done democratically here. High and low, old and young are present at such a meeting, even the Bedouins of the caravan, the guard of soldiers belonging to the house, our slave soldiers, and the younger members of the family. The only thing is that the young people and the subordinates keep somewhat in the background and take care not to make any noise that might
575 disturb their elders. The old and wise men of the place are
177 together. The young men's group has, however, an important
554 place, being organized by the driving power of Sayyid Ḥasan

look as though this is still possible in any way; the drifting 361
sand has killed the date-palms and reduced to a minimum the 241
cultivation of *dhura* and the like. The hamlets are partially 134
deserted and the mud houses fallen in.

The very ancient town of Hēnin[1] has shared this fate. The 361
place lies like a long line at the foot of the rock-wall. Castles 134
and defence turrets higher up have fallen into ruin as have most of the houses of this once important town on the road to the Yemen.

Bin ᶜAwaḍ Martaᶜ has returned to his fatherland from Sura- 241
baya with the resolve to try to check its decay. The family 134
house has been restored by him and a new storey built on to it. 312
He has brought from Java a motor pump which has been set up on the 70 feet deep well. The pump supplies 30 gallons of water for irrigation per minute so that, if it works for eight hours a day, it just suffices to wrench a few acres of *dhura* from the sandy desert and to keep alive the 200 young date-palms which are planted between.

Bin Martaᶜ himself now also realizes that this is but a service 361
of love at a death-bed and that his motor pump cannot save 134
Hēnin from decay and from the engulfing sea of sand. Hēnin is like a little town destroyed by storm on the rocky coast of an interminable sea of sand which has first swallowed up its palm-groves and is now submerging the place itself. We have seen nothing of the Bā ᶜAṭwah, the poet beggars of Hēnin.[2] They have been driven by poverty to the prosperous parts of the valley of Ḥaḍramaut and to Java.

Hēnin is nominally under Qeᶜēṭī rule; the Sultan of Shibām 622
and el-Qaṭn protects the place and the insignificant little 511
villages surrounding it. That evening, in the great *madjlis* of Bin Martaᶜ's house, we met the poor, simple shēkhs of the

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[1] Cf. el-Hamdānī, *op. cit.*, p. 85, l. 19 *sqq.*, 86, l. 20 *sq.*, 88, l. 10 *sqq.*; De Goeje, *Hadhramaut*, in *Revue Coloniale Internationale*, ii (1886), p. 110.

[2] C. Snouck Hurgronje, *Zur Dichtkunst der Bā ᶜAṭwah in Ḥadhramôt*, in *Verspreide Geschriften*, v. (Bonn, 1925), p. 393 *sqq.*

622 neighbourhood and also the chief of the Ṣēᶜar Bedouins. They
511 inhabit the *djōl* and the wādīs to the north of Hēnin. The Ṣēᶜar have the name of being very primitive and poor. Although the shēkh, who lives in the Rēdet eṣ-Ṣēᶜar, was very friendly, he nevertheless avoided falling in with our request that we might be allowed to visit him in his *rēda*.

000 We spent the night at Hēnin in a room, as the roof-terrace, which was not yet completed, was taken up by the family. The heat and the mosquitoes, which owe their existence to the motor pump, made sleep impossible.

312 of the best known of the sayyids of Ḥaḍramaut, Sayyid Muḥammad bin ʿAqīl bin Yaḥyā, who made a journey east of Terīm in 1913. After his death in September 1931 there was found among his papers a detailed account of this journey, which was published in Java in the weekly paper *Ḥaḍramaut.*[1]

2. QASAM AND ITS OLD CASTLE.

361 The land down-stream from ʿĒnāt has suffered even more from the *nuqra*; date culture has disappeared and many of the people have departed. The little town of Qasam gives a clear illustration of this decline. The town, still surrounded by a wall, lies half in ruins; only a few hundred people live there now, whereas formerly there were thousands. Outside the wall there is a vast cemetery, which is bounded on the other side by a mediaeval castle and its accessory buildings. Part of it has fallen in, but, with its simple, powerful lines, it is still a fine building. The conical corner towers have a thickening at the level of the second storey. The white bands on a line with the rows of windows have almost disappeared; bit by bit the building will become a grey mass of mud in the midst of
622 a land whose inhabitants have left it. The old *muqaddam*[2]
567 welcomes us in the great reception-room; he is very deaf and his slave soldiers are his spokesmen. His father was a mighty and widely-feared ruler, while he has carried on a hopeless struggle against the forces of nature. His land has dried up, his subjects have departed, he has become poor, so poor that he can no longer pay his soldiers. Warfare was no match for the drought. His five score of slave soldiers have remained faithful to him; in turn they go in groups to their paternal country on the African coast or elsewhere to earn something by trading or by manual labour and then return to their old master, to share the money that they have saved, with him and their fellows.

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[1] Published at Surabaya, 9th year, Nos. 303 and 304.

[2] Cf. p. 67, foot-note.

when the gate is pushed open and a group of soldiers rush 721
out with their guns at the attack. Our people are petrified with 722
fright and call out that we belong to the *Dōla* (the Government). Then the guns drop and the sound of a greeting reaches us, but our chauffeurs drive on as fast as possible, so as to escape from this hostile place.

We now enter the district belonging to the third party, with el-ᶜUqda as its headquarters, where the rich Shēkh Sālim bin Djaᶜfar bin Ṭālib lives. We are to pay a call upon him. He gave us a pressing invitation to do so on the outward journey, but, at that time, the Sultan of Shibām, who had undertaken our transport arrangements, gave orders to avoid the war zone. Shēkh Sālim is a Dutch subject; he possesses a great fortune, amassed in Surabaya, and was one of the well-known Ḥaḍramīs of that city.

The country round el-ᶜUqda is a paradise of beauty. White 361
and light-grey palaces, with rows of big windows and fine 342
points and pinnacles along the edges of the roofs, are scattered among the plantations of young palm-trees. Behind this gay green and white colouring is the yellowish-brown of the rock. In the gardens are also many bushes of lemon and pomegranate and papayas. The buildings in which Shēkh Sālim lives are surrounded by a high wall, with a colossal wooden gate covered with sheet iron, which gives entrance to a
courtyard. The outposts here have done their duty and 622
given notive of our arrival, and the gate has been thrown 191
wide open and Shēkh Sālim himself, surrounded by soldiers 186
and children, stands there to give us welcome. The pro-Dutch sentiments of the grey-headed Shēkh are well known, and we have no need to doubt for one moment that our welcome here comes from the heart. Conversation is carried on in the Malay language, in compliment to the presence of a government official of Netherlands India. This creates an intimate atmosphere and offers the advantage that the soldiers and children
cannot follow what is said. The great *madjlis* of this im- 574
posing building becomes speedily filled with a crowd of inter-

000 amazement of its garrison. The solid wooden doors of the gate are locked; not a living soul is visible among the other mud houses; there is not a tree or shrub to offer shade amidst all this surrounding sand and loam and rock. El-Qaᶜūẓa is encircled by foes and shots are very apt to fall after sunset from the mausers of the sharp-shooters, who man the forts on the rock-wall. The doors, however, open to the tooting of our horn and we stare into the dumb, wondering faces of the soldiers and boys who come running to meet us.

•622 Old Mubārak bin Muḥammad is the shēkh held in awe by
489 the Bedouins and who controls all the caravans travelling
609 from el-Qaᶜūẓa by the southern border of the "Empty
Quarter" to the Yemen or to the hinterland of Aden. If he will assume the responsibility and provide us with camels and an armed escort we can risk a forced march to Niṣāb. Unluckily the mighty Bedouin shēkh is ill. We are received in a very fraternal way by his soldiers and taken to the roomy *madjlis,* which is soon chock-full of people interested in our arrival; they all come forward to greet us with a firm grasp of the hand and then begin to satisfy their curiosity by asking questions. There seems to be a great deal of contact with Java here: many speak Malay as do all the boys who so eagerly press forward. Money from Java has kept the war going so far, although the last date-palm has died long ago in the dried-up gardens.

000 Conversation in Malay soon breaks down the initial reserve of our hosts, and before long we are talking gaily about Java, the land of promise, with these frank and intelligent youths. The soldiers are only now prepared to speak to the old shēkh, to show him our letters and to communicate our request. A little later they come to take me to the sick man, Mubārak bin Muḥammad. The grey-headed chief is lying in a small room. He says that the region through which we wish to pass has been rendered unsafe by large bands of Bedouins and that an armed escort of ten camel-riders would not protect us against them. The only possibility for us would be to join

3. A KIND RECEPTION BY A ḤAḌRAMĪ-JAVANESE SHĒKH.

361 Towards eleven o'clock we arrive at es-Sēla, where there are
a few tall mud houses but no more palm plantations. Everything
is grey-brown again — the soil of the wādī, the houses,
●622 the mountain-wall. Shēkh Ḥāmid bin ʿAlī el-Djaʿdī and his
brother are the heads of the richest and most prominent family
of the village. We had already made acquaintance, at Ḥurēḍa,
with these high-spirited young men, whose outward appearance
is more Javanese than Arab. They were born in Java of
a Javanese mother and were brought up in the beautiful highland
of the Preanger district. To Ḥurēḍa, where we met them,
they had gone *specially to welcome us. The mixture of Arab*
and Javanese blood has, in this instance, produced men with
the proud, beautiful physique of the Arab and the fine, cultivated
and modest manners of the Javanese. We are with
Dutch subjects here, with whom we feel particularly in
701 sympathy. The armed men of the neighbourhood were
722 summoned to their chiefs' house by a few rifle-shots; one
by one they come hurrying, all armed, into the *madjlis,*
asking what is the matter. Their minds are set at rest as
soon as they are told that it is only a question of doing honour
to two guests. Among the soldiers are boys of about twelve
years of age; they are reckoned to be full-grown soldiers as
soon as they are able to carry a gun. As they sit squatting
in the circle, the long, bent points of their *djambīyas* almost
stick into their boyish faces. This preparedness for war
impresses us and makes us suspect that fighting is of frequent
occurrence here, which is indeed the case. Our host tells us
that he cannot go outside his house for five minutes without
a gun and an armed escort. Only a short time ago his half-brother
was shot down beside him whilst they were inspecting
their date-gardens; he himself shot down three of their
assailants, but the actual culprit got off with a trifling wound
in his foot. It is true that peace has just been concluded, but one

642 not a native of the Protectorate is concerned.

648 The relations of the British with the various native states in the
Aden Protectorate are based on treaties concluded with the sultans
and sheikhs in the course of the nineteenth and the early twentieth
centuries. Treaty relations with neighboring sheikhs were established
by the British soon after the occupation of Aden in order to make
the waters and roads around the port safe for peaceful traffic. Grad-
ually British influence in the Aden hinterland was increased and, in
the last decades of the nineteenth century and the first decade of
the twentieth, protectorate treaties were concluded with most of
the more important local rulers. Specimen of the main types of these
treaties are given in Appendix I. A list of the states indicating
their treaty relations is contained in Appendix II. The older
treaties follow specimen A (or A_1), the later ones mostly follow
specimen B (or B_1). The most important features of these agree-
ments are the extension of British protection to the native state in
question and the promise of the local ruler not to enter into relations
with any foreign government without British consent, or to dispose
of any part of his territory in favor of a power other than Great
● 6224 Britain. Most of the sultans and sheikhs were granted stipends by
648 the British; in case of non-compliance with the treaty provision,
6224 discontinuance of the stipend was used as a weapon to force the re-
bellious sheikh into line. The protectorates thus established restrict
the sovereignty of the local ruler to a very considerable degree. As
far as international relations (including those with his immediate
neighbors)are concerned, he is wholly unable to pursue an independ-
ent course. In internal affairs there exists a somewhat larger degree
of autonomy, but British over-all control extends, in most cases,
more or less to all fields of administration as far as a regular admin-
istration exists at all in the given individual state.

648 Treaties of the above type were concluded with rulers in the Western as well as the Eastern Protectorate. The relationship between the British and the important sultans in the so-called Hadramaut in the Eastern Protectorate was modified, however, in the late thirties. On 13 August 1937 an agreement was concluded between the British Government and the Qu'ayti Sultan of Shihr and Makalla in which the former agreed to provide a Resident Adviser for the sultanate

v. 227 (1913), p. 270.

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643
648 jurisdiction and subject only to a few exceptions as far as civil jurisdiction is concerned, (17)

17. These apply primarily to suits concerning real estate possessed by a sovereign as private individual in a foreign country and to the case that the sovereign waives the exemption; cf. in general A. S. Hershey, The Essentials of International Public Law and Organization, New York, 1939, pp. 412-13; also Indian Code of Civil Procedure, article 86.

H
648
620a It has to be stressed that Great Britain has not concluded treaties with all the chiefs in the Protectorate. Treaty chiefs have to be regarded as sovereign ruling chiefs, to use Indian terminology, technically even though their sovereignty is very restricted. Whether small chiefs with whom no treaty relations exist could be regarded as ruling chiefs entitled to immunity would have to be determined on the merits of the individual case.

In order to appraise correctly the actual position of most of the states in the Protectorate, it must be kept in mind that the governmental organization of most of them is only incompletely developed and that very often the power of the central ruler does not extend very far beyond his capital. The reorganization of the governmental organization along modern lines, which was inaugurated in the two Hadramaut states, will probably lead to an ever closer approximation of the status of these countries to that of the Malay states.

D. The Persian Gulf States

S
646 1. General. The British position along the Gulf of Oman and on the western shore of the Persian Gulf was secured in the course of the nineteenth century. It was established primarily as a safeguard of the important route to India. Though strategic considerations are still paramount, the large oil reserves discovered in the area have given a vastly increased value to the close British relations with the Persian Gulf states. The legal basis for Great Britain's position is to be found in various treaties which the British concluded

Y to draw the bucket up and let it down again.
241 The water is then emptied into a raised
312 channel of clay and can be diverted into the
379 appropriate field at will.

Y Villages are built on the mountains alongside
Y the valley. The village shown in the
361 illustration opposite[1] is built on the very
342 top of a 3000-foot peak, Jebel Mishwara. The
houses are like the most romantic of castles
136 set on tall pinnacled heights over the narrow
wadi-bed. In the less frequented valleys you
may come upon a herd of baboons moving
across the hillside barking at one another;
they are much disliked as they make raids on
the crops.

Y The organization of these highland com-
619 munities, which are independent and difficult
621 to control, is most complex. The tribe is subdivided
into branches (*fakhidah*), numbering
622 perhaps a hundred rifles, perhaps fifteen.
Sometimes several tribes form a confederation
bound loosely together under a paramount
chief who has a greater or lesser degree of
H authority. Chieftainship is hereditary. In
the Aden Protectorate larger groups are some-
622 times under the authority of a Sultan or an
565 Amir. These Sultans are of the ancient
nobility which often goes back to pre-Islamic
671 times, some 1500 years ago, and generally
reside in a central market town. Such are
the Sultans of the 'Awdhalis, the 'Awlaqis, the
Fadhlis of Shuqra, and of course the 'Abdali
Sultan of Lahej near Aden. Tribal law is
extensive and involved, with fixed penalties
for every offence or transgression on a neighbour's
rights. Relations between the tribesmen
and the Sultans are also defined by
H custom. Cases involving tribal law are heard
622 by the Sultan or his representative, or in tribal
692 confederations, by the sheikhs. This tribal
law, which is generally unwritten, consists of
671 traditional judgments and penalties. I was
fortunate enough to secure a copy of the traditional
law of the 'Awdhalis when in Qubaidhah,
but this was one of the rare instances
when the law had been written.

H In most cases the actual authority of the
[651 Sultan extends little further than a certain
radius around his residence. He taxes the
622] people where he can, often disproportionately
701 to their little wealth, and maintains a number
of soldiers, irregular and often hereditary
'askars, as they are called, who hold a certain
amount of land rent-free, and receive allow-

[1] [See category 116, p. 68 -- Analyst]
p. 69 (A)

5: Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

181 and the Kurab launched an attack on the Dahm. In September the
Dahm returned the compliment. In November the Sei'ar raided
721 Qahtan (Sa'udi Arabia). These were only the major incidents of quite
619 an eventful year on the boundaries of the Eastern Aden Protectorate.
There were other raids and attacks on caravans; little could be done with
funds and forces available but report that these had taken place.

[651] Within the Qu'aiti state things were far from peaceful. By June
721 disturbances in Wadi Hajr and Wadi Du'an had shown that the time was
619 not yet ripe for the collection of the new date-tax and it was accordingly
lifted with a noticeably beneficial effect on security. But in the same
month the Manahil tribe, apparently exasperated by tactless and overbearing
behaviour towards them of Qu'aiti officials, attacked and overran
two Qu'aiti government posts at Urr and Som, looting all their arms,
[647] ammunition and rations. The Resident Adviser was able to negotiate the
return of some of these in return for concessions. Later in the year the
Manahil went back on their word to resore the seventeen rifles taken.
Two other tribes, the Ba Qutmi and the Ba Rasheid, in the neighbourhood
of Wadi Hajr, caused the Qu'aiti Government some concern. The threat
of a light field gun induced the former to see reason in August. The
[712] difference with the Ba Rasheid however—the building of a fort which the
Qu'aiti Government considered threatened the peace—remained unsettled
622 at the end of the year. The Ba Rasheid were thought to be receiving
encouragement from the Mansab of Budha, a gentleman who considers
himself an autonomous ruler and has on several occasions gathered the
tribes and incited them against the Qu'aiti Government.

619 There was one major incident in the Kathiri state, arising from the
411 carrying of arms in Wadi Hadhramaut by members of the Ba Jari tribe,
contrary to decree. This occurred in July; though warned, the Ba
701 Jari persisted and in September a force of the Hadhrami Bedouin Legion
was sent to bring them to reason. This force arrested the ringleader,
took some 65 rifles and effected punishment of the tribe without any
fighting taking place.

000 Dr. R. B. Serjeant, a member of the staff of the School of Oriental and African Studies, arrived in March to spend a year in linguistic and other research. Dr. M. K. Serjeant, his wife, was also sent by the Red Crescent Society and carried out welfare work for women and children both in Wadi Hadhramaut and in Mukalla. In March the Netherlands Minister in Jeddah visited Hadhramaut. In April the Qu'aiti Sultan arrived from India, but returned there in October. Attempts to persuade the sultanic family of Balhaf to elect a successor continued during the year and by the end showed signs of success, the lot falling upon Nasir bin Abdullah, son of the Regent murdered some years ago.

Chapter 2: Population

161 The population of the Western Aden Protectorate is approximately 350,000 souls, all Shari'a Arabs, with the exception of about 2,000 Jews. The population of the Eastern Aden Protectorate is estimated at approximately 300,000 souls.

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden

Hadhramaut MM21

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), 133
with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and
cultivated. There are a number of comparatively large towns, notably 361
Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12: Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting 631
of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of
Seiyun), the Mahri Sultanate of Qishn and Socotra, the *Wahidi Sultanates*
of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
for many years in protective treaty relations with His Majesty's Government.
His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643
Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui.
The island was occupied by the East India Company in 1834, and it 175
came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri
Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. 438
The population is probably about 5,000; the island is rather less than 161
100 miles from east to west and about 30 miles broad. Its interior is 133
mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital 361
is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 648
small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619
recognised by the Governor of Aden. Not all the chiefs have complete 621
control over their subjects, but since 1943 the authority of some of them

5·Gt. Brit., Colonial Office C-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

619 has been greatly increased by the introduction of simple administrative
622 machinery. For internal security some of the chiefs have tribal guards (paid for by His Majesty's Government as a temporary measure) under
701 the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police
625 duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

619 The Western Aden Protectorate consists of the following tribal
634 districts:

[643] ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej,* the premier Chief of the western area. *Capital*: Lahej.
361

AMIRI: Amir Nast bin Shaif Seif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

UPPER YAFA'I CONFEDERATION: Sultan Muhammad bin Salih. *Capital: Mahjaba. Mausatta, Sheikh Ahmed Bubakr 'Ali 'Askar* and Sheikh Husein Salih Muhsin 'Askar. *Capital*: Al Qudma. Dhubi, Sheikh Abdurehman bin Salih (under age). *Regent*: Sheikh Salih Salim. *Capital*: Dhi Sura. Maflahi, Sheikh Qasim 'Abdurrahman. *Capital*: Al Jurba. Hadrami, Sheikh Muhammad Muhsin Ghalib. *Capital*: Ash Shibr.

SHAIB: Sheikh Muhammad Muqbil As Saqladi. *Capital*: Awabil.

QUTEIBI: Sheikh Hassan'Ali. *Capital*: Ath Thumeir.

ALAWI: Sheikh Salih Sayil. *Capital*: Al Qash'a.

AQRABI: Sheikh Muhammad Fadhl ba 'Abdullah. *Capital*: Bir Ahmed.

AUDHALI: Sultan Salih bin Husein. *Capital*: Lodar.

UPPER 'AULAQI: Sultan 'Awadh bin Salih bin Abdullah. *Capital*: Nisab. Sheikh Muhsin bin Farid. *Capital*: As-Said.

LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin Abdullah (under age). *Regent*: Sultan Ahmed (Sheikh) bin Ali. *Capital*: Ahwar.

BEIHAN: Sharif Salih bin Husein. *Regent*: Sharif Husein bin Ahmed. *Capital*: An Nuqub.

SUBEIHI: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the 'Atifi.

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* His Highness Sultan Sir Abdul Karim Fadhl, K.C.M.G., K.C.I.E., died on 18th June, 1947.

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6:Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM12

ADEN PROTECTORATE

PART IV

Chapter 1 : General Review

WESTERN ADEN PROTECTORATE

There was a general improvement in security and in political matters during the year, but the economic situation remained at a low ebb owing especially to a poor rainfall in most areas.

It was found necessary to occupy Shaibi territory by force in order to 721
put an end to the extremely oppressive rule of the Saqladi Sheikh. The 622
Sheikh fled to the Yemen and the new administration introduced by Government was welcomed by all sections of the population. The area which is at a high attitude should prosper.

The Abyan Development Scheme in Fadhli and Lower Yafai territories made good progress, but relations between Government and the Lower Yafai Sultan continued to be unsatisfactory. 631

The administration of Subeihi territory was transferred for an experimental period to the Abdali Sultan.

Slow progress was made in the new Dhala (Amiri) administration, but a second season of drought hampered progress. Advances of grain to the value of some £15,000 were made to farmers in the area to prevent a complete economic collapse. 654

Revenues in the Fadhli and Dathina areas fell as a result of poor harvests.

The Beihan administration made good progress but received a setback towards the end of the year owing to the failure of the autumn harvest and later to frost damage on the well irrigated wheat and barley crops.

There were no trade route incidents during the year.

EASTERN ADEN PROTECTORATE

The Qu'aiti-Kathiri boundary dispute was settled by the arbitration of the Resident Adviser, which both Sultans had agreed to accept as finally binding. When the time came to execute his decisions, the Qu'aiti Sultan showed considerable reluctance to surrender Sah and the Kathiri to surrender forts round Tarim. 648

Local political parties tended to lose their sting during the year. The Qu'aiti National Party became seriously involved in the question of the surrender of Sah (see above) and also supported, through its representatives within Mukalla Government, the claims of the Tamimi tribe to watch date palms. 885

Heavy raiding by Saudi tribes in the spring led to a meeting between 721
648

6:Gt. Brit. Colonial Office G-3 (1948) 1950 MMI Aden
Hadhramaut MM2

the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of 631
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has been greatly increased by the introduction of simple administrative 625
machinery. For internal security some of the chiefs have Tribal Guards 624
(paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

The Western Aden Protectorate consists of the following tribal 631
districts: 361

ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, [643]
Sultan of Lahej, the premier Chief of the western area. *Capital*: Lahej.

AMIRI: Amir Nasr bin Shaif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

648 631 Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. The population is probably about 8,000, the island is rather less than 100 miles from east to west and about 30 miles broad. Its interior is mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu, shown on European maps as Tamarida.

648 The interests of the Western Aden Protectorate are looked after by a small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden.

The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

622 648 625 The tribes nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over their subjects, but since 1943 the authority of some of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards (paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

631 622 The Protectorate consists of the following tribal districts :

WESTERN ADEN PROTECTORATE

[643] ABDALI : His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej, the premier chief of the western area. *Capital:* Lahej.

AMIRI : Amir Nasr bin Shaif, C.M.G. *Capital:* Dhala.

FADHLI : Sultan Abdullah bin Uthman. *Capital:* Shuqra.

LOWER YAFA'I : Sultan Aidrus bin Muhsin. *Capital:* Al Qara.

HAUSHABI : Sultan Mohammad bin Sarur. *Capital:* Museimir.

UPPER YAFA'I CONFEDERATION : Sultan Muhammad bin Salih, *Capital:* Mahjaba.

MAUSATTA : Sheikh Ahmed Bubaker Ali Askar and Sheikh Husein Salih Musin Askar. *Capital:* Al Qudma.

DHUBI : Sheikh Abdulrahman bin Salih (under age). Regent : Sheikh Salih Salim. *Capital:* Dhi Sura.

MAFLAHI : Shiekh Qasim Abdulrahman. *Capital:* Al Jurba.

HADRAMI : Sheikh Muhammad Muhsin Ghalib. *Capital:* Ash Shibr.

SHAIB : Sheikh Ahmed Mana As Saqladi. *Capital:* Awabil.

QUTEIBI : Sheik Hassan Ali. *Capital:* Al. Thumeir.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden

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631 ALAWI : Sheikh Salih Sayil. *Capital:* Al Qash'a.

AQRABI : Sheikh Muhammad Fadhl Ba Abdullah. *Capital:* Bir
622 Ahmed.

AUDHALI : Sultan Salih bin Husein. *Capital:* Lodar.

UPPER 'AULAQI : Sultan Awadh bin Salih bin Abdullah. *Capital:* Nisab. Sheikh Muhsin bin Farid. *Capital:* As-Said.

LOWER 'AULAQI : Sultan Nasir bin Aidrus bin Ali bin 'Abdullah (under age). Regent : Sultan Ahmed (Sheikh) bin Ali. *Capital:* Ahwar.

BEIHAN : Amir Salih bin Husein. Regent : Sharif Husein bin Ahmed, O.B.E. *Capital:* Beihan Qasb.

SUBEIHI : Sheikh Muhammad Ali Ba Salih, Sheikh Muhammad bin Ali of the Barhimi and Sheikh Abdullah Ba Sa'id of the Atifi.

EASTERN ADEN PROTECTORATE

[843] QU'AITI : His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla.

KATHIRI : Sultan Husein Ali bin Mansoor Al Kathiri.

BALIHAF : Sultan Ali bin Mohsin bin Saleh Al Wahidi.

BIR ALI : Sultan Nasir bin Yaleb al Wahidi.

HAURA : Sheikh Awadh bin Saleh Ba Shatid.

IRQA : Sheikh Ahmed bin Abdullah bin Abdullah bin Awad Ba Das.

Chapter 13 : Weights and Measures

804 These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weight most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2½ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

Areas are generally quoted in dhumd or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 yards.

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8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
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ADEN PROTECTORATE

PART IV

Chapter 1 : General Review

WESTERN ADEN PROTECTORATE

642 648 THE years 1951 and 1952 were marked by (a) Government penetration into the Upper Aulaqi Sheikhdom (Maan) at the invitation of the Ruler and the subsequent formation of the United Administration of Maan and Khalifa ; (b) the conclusion of two Advisory Treaties with the Upper Aulaqi Sheikh and Audhali Sultan (May and July, 1952) 647 and a joint Advisory and Protectorate Treaty with His Highness the Sultan of Lahej ; (c) the formation of the Fadhli—Lower Yafa' Health Board ; and (d) the formation of the Lower Aulaqi Regency Council in Ahwar (August, 1952).

Politically the period under review was one of consolidation and development of the administrations of the various States in the Protectorate.

438 The Abyan Board did well in 1951 when it sold 9,890 bales of cotton for £867,088. In 1952 the rains were not so plentiful with the result that only 6,300 bales were sold for £725,810.

648 Relations with the neighbouring Kingdom of the Yemen remained difficult in spite of the Modus Vivendi Agreement concluded with it in London in January, 1951. Interference in affairs well inside the Protectorate boundary was a cause of friction.

EASTERN ADEN PROTECTORATE

622 In the Qu'aiti and Kathiri States the main constitutional advance has been in the setting up of town and village councils to deal with local affairs.

659 654 653 245 Of necessity both Administrations have been preoccupied with measures to combat the threat of food shortage which must always be faced in this region of uncertain rainfall. The States and local authorities have maintained dumps of grain, which are designed to tide over a period of scarcity before imports can arrive from the coast, and a periodical check is made on resources of motor transport to ensure that distribution of supplies is not held up by failure of camel traffic in an emergency. Positive measures have been taken to increase local food supplies. Funds have been allocated for loans to farmers to purchase pumps to increase areas of cultivation. Schemes for the rebuilding of dams and for flood control have been put into effect. Particular attention has been paid to the rehabilitation of date palms.

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648 The island of Socotra was occupied by the East India Company in 1834 and came under British protection together with the neighbouring Abd Alkuri and Brothers Islands when the treaty with the Mahra Sultan of Qishn and Socotra was concluded in 1866.

Chapter 3 : Administration

631 The Eastern Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Sai'un), 648 the Mahra Sultanate of the Qishn and Socotra, the Wahidi Sultanates 643 of Belhaf and Bir 'Ali and the Sheikhdoms of 'Irqa and Haura, all of which have been for many years in protective treaty relations with Her Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Protectorate, and the Hadhramaut is the most important and best organised of these areas. A British Agent is stationed at Mukalla who advises the Rulers of the Eastern Protectorate on matters of administration.

The interests of the Western Protectorate are looked after similarly by a small cadre of British Political Officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since Her Majesty's 619 Government does not administer the Protectorate directly. The tribes 622 nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over 701 their subjects, but since 1943 the authority of some of them has been 625 greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards mainly (paid for by Her Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland at fixed posts and are paid for and controlled entirely by Government.

631
361
[643]

The Protectorate consists of the following states :

WESTERN PROTECTORATE

'ABDALI : His Highness Sultan Fadhl bin 'Abdul Karim Fadhl, Sultan of Lahej until April, 1952, and thereafter His Highness Sultan 'Ali bin 'Abdul Karim, the premier chief of the Western Protectorate. Capital : Lahej.
'AMIRI : Amir Nasir bin Shaif, C.M.G. Capital : Dhala.
FADHLI : Sultan 'Abdullah bin 'Uthman. Capital : Shuqra.
LOWER YAFA'I : Sultan 'Aidrus bin Muhsin. Capital : Al Qara.
HAUSHABI : Sultan Muhammad bin Sarur. Capital : Museimir.
UPPER YAFA'I : Sultan Muhammad bin Salih. Capital : Mahjaba.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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619 an alien aristocracy imported by the senior confederate states, or is the scion of some ancient ruling race. Intertribal jealousy, feuds, and a fierce spirit of independence have prevented any revival of autocratic government; for patriarchal rule tolerates very little prerogative, and only such influence as personality, prowess, or wealth can command. Even a ruling sultan may be promptly deposed by the tribe he misgoverns, and he can never rely on direct succession if opposed to the tribal will: though his dynasty may brook all but a general upheaval, an heir is often passed over for a more suitable relative by the nominating chiefs; and the same rule applies right down the tribal scale to the sheikh of the smallest clan.

619 621 622 The largest unit for administrative purposes is the 'confederation' of several subordinate tribes with a larger one, whose Sultan is sufficiently powerful to impose and maintain a sort of suzerainty over the semi-detached tribeships around him, in addition to the tribe under his direct control. The various tribes composing a confederation rank according to their origin and fighting-strength; for the tribal notion is that gain is no good without the grit which alone can preserve it. Each tribe (or leading subdivision) manages its own affairs under the rule of an ''Āqil' (wise man) who is always a member of one of the senior clans (into which the tribe is again subdivided), but not necessarily the oldest representative of his house. Here again succession may be set aside, or an 'Āqil deposed in favour of a cadet, by the will of the tribe. The tribe is again divided into 'Afkhādh' (sing. Fakhdh), or clans; each of these is under its own sub-'āqil, and its internal affairs may not be interfered with by the tribal 'Āqil. A clan is composed of a number of families or households under a Sheikh, sometimes large enough to form an entire settlement, which is technically known as a *beit* (habitation) or, if strongly fortified, as a *dār* (fortress). The Sheikh has no voice in the management of individual family affairs, provided the head of a family does not jeopardize the interests and peace of the clan. The head of a family (usually also called Sheikh, by courtesy) leaves household matters to his women-folk.

619 622 The tribesmen defer far more to their 'Āqils, or senior chiefs, than to their actual Sultan (if they happen to acknowledge one), who, as has been said before, is rarely, if ever, of tribal blood, and has more often than not been thrust into power during some crisis of tribal politics. His (the Sultan's) influence is directly in relation to his wealth—in proportion, in fact, to the magnificence of his establishment, his hospitality, and the military support his wealth can procure; but in time of public danger, against an alien foe, all tribesmen would flock to the standard of their nominal

[623] 619 leader, though at ordinary times he may be little more than a figurehead.

619 648 The British Government has no troops, in normal times, outside a ten-mile radius from the Aden fortress, and does not interfere in tribal or inter-tribal politics. The different confederations are under British influence in varying degrees, but though they have entered into certain treaty obligations they preserve their own autonomy. It may be remarked, broadly, that the obligations are observed—when not inconvenient—in inverse ratio to the protected tribe's distance from Aden. None of the confederations renders tribute to the British Government, either in money or men; none has a standing army in the usually accepted sense, but every adult male is a soldier when occasion requires. Most of the chiefs receive annual stipends from the British Government, and the following are entitled to salutes: the 'Abdāli, the Fadhli, the Ka'aiti (Hadhramaut), and the Amīri, as well as the Sultans of Qishn and Socotra. It should be added that the individual attitude of some of the confederations towards the British has been temporarily disturbed by recent events.

Recent History and Present Politics

175 648 After being in various hands, Aden was definitely captured by the British from the Sultan of the 'Abdāli in January 1839. The Sultan fled to Lahej. From the very first it was evident that the occupation of the town would be of little use unless a good understanding were arrived at with the neighbouring tribes, in whose hands lay the power of interfering with the land-borne trade and the supplies on which, in those early days, the place was so largely dependent. Treaties were therefore concluded successively with the Azzeibi (a branch of the 'Abdāli), the 'Aqrabi, Subeihi, Fadhli, Yāfa', Amīri, and other tribes; but, in spite of treaties, the first years of occupation show a turbulent record with a good deal of fighting. Four unsuccessful attempts to retake Aden by the 'Abdāl, in conjunction with the Fadhli, were made between the years 1839 and 1846; but, since the latter date, only offensive military operations of a minor character have occasionally been necessary against individual offending tribes.

Relations with Turkey, our most powerful neighbour, have been more troublesome. Having relinquished the Yemen for a long period, the Turks found their opportunity to intervene once more, after the evacuation of the district by the Egyptians in 1840. In 1849 a Turkish expedition from Jiddah captured the port of

361 ceded to the British by the Sultan of Muscat in 1854, and were valuable only for the guano deposits found upon them, since exhausted (see further, Ch. VIII, p. 283).

II. The Tribal Confederations

619 Many of these occupy very considerable territory, but their limits and extent are vague and in no sense clearly defined; they
622 are, further, subject to local variation with the changes in tribal power and the ebb and flow of politics. The system of internal tribal administration varies greatly, both in nature and degree, in the different districts. In the majority of the Confederations the ruler's authority over most of his subjects, with the exception of his personal retainers and entourage, is very slight. The Sultan of the *'Abdāli* exercises a more absolute authority over his tribe than other rulers, with the exception, perhaps, of the Sultan of the *Ka'aiti*. The chief of the *Haushabi*, if a ruler of strong will, would, both from the nature of his country and the character of his people, wield much the same authority over the majority of his tribe. In the *Amiri* country, which is a confederacy of various small tribes, the Emir's authority is only absolute over a comparatively small proportion. The *Upper Yāfa'* Sultan has little or no authority over his tribe so far as administration is concerned. Of the *Fadhli*, several of the sub-tribes are independent. The *'Aulaqi* have several rulers, while many of the outlying and nomadic tribes are practically beyond the control of their Sultans. The *Subeihi* are a law unto themselves. It will be seen, therefore, that the term 'administration' cannot be strictly applied to so heterogeneous a collection of peoples.

651 In the matter of revenue, that derived from the tribesmen is mainly from two sources—the collection of *'ushūr* or tithes, and dues on market sales—both payable to the Sultan or Emir. Beyond this, revenue in some districts is derived from dues on passing caravans. The scale of charges varies with the nature of the commodity carried: two dollars per camel load would, for example, be exacted for the passage of a caravan carrying coffee from Ta'izz to Aden through 'Abdāli territory.

361 The towns and settlements are built in general with provision for defence, but of fortresses, properly speaking, there are none in the interior. Nearly all Arab villages in the mountains consist of solidly built stone towers, almost invariably placed in commanding positions, and, when occasion requires, necessitating destruction by artillery or demolition by gun-cotton. The towers are invariably

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Maqātin, and extending inland to the maritime ranges. The population is estimated at under 20,000, with a high proportion of fighting men, who are probably well armed owing to their large sea-board and resources. The people are agricultural as well as pastoral, their territory including the extensive tract of fertile land known as the Abiyān; they are noted for breeding swift camels of good carrying capabilities. Relations between the Fadhli and Yāfa' are often strained, as the latter sometimes cut off the water-supply of the Bana River, while, on their side, the Fadhli have established customs posts and levy dues on Yāfa' caravans. 619 621

The ruling Sultan, Husein ibn Hamīd, an old man of 90, visited Aden late in 1915; in January 1916 he was summoned to Lahej by 'Ali Sa'īd Pasha, given a guard of honour and salute of guns, and promised a bribe if he would support the Turks. But the attitude of this Sultan, apart from Turkish pressure, has been Anglophile. 622

The chief towns and settlements of the Sultanate of Fadhli are: 361

1. **Shūghrah** (Shuqrah), the capital and the principal port between Aden and Makalla, is situated about 100 miles north-east of Aden, and occupies an important position on the convergence of several caravan routes from north and east, which enables it to collect considerable transit dues, and, if the Sultan so desires, to hamper trade generally. The town is divided into two parts, the palace and other chief buildings being in the easterly portion, which lies about half a mile from the fishing and commercial quarter. It has a large fishing industry and constitutes a focus of trade between Aden and the Upper Yāfa' and 'Aulaqi districts. The population is about 5,000. There is a small harbour, with a depth of from 1 to 2½ fathoms, formed by a break in the reef which fronts the shore at about five cables' distance; outside the reef is good anchorage in 7 to 9 fathoms. The exports are chiefly ambergris, coffee, *jowari*, and *ghi*. The Wādi Mathwan finds an outlet to the sea just east of the town, and, though it is generally dry, flood-water sometimes comes down at very short notice. Jowari is cultivated in considerable quantities, and there is a large date-grove not far from the town. On the left bank of the wādi are salt-works. The Sultan of Fadhli has a country residence at *Suriyah*, about 20 miles east and 4 miles inland.

2. **Maqātin** (es-Saghīr, a little distance inland; and el-Kebīr, on the coast) is composed mainly of ruins. There is now no permanent settlement there, but only a shrine with a small cemetery and a ruined tower. The site marks the eastern limit of the Fadhli tribe. Fisher folk, who use the place as a base for their

Distances are reckoned by Khatwah (an hour's march, on the level, over ordinary ground, of about 3½ miles) and by Marhālah (a day's march of from 8 to 9 hours). 804

The measures of capacity are :

Shatr = ± ½ litre.
Musra or Mudd = 2 Shatr.
Rabā'i = 1½ Mudd (*plu.* Musra).
Sā' = 4 Rabā'i.
Qahāwil = 2 Sā'.

The Qahāwil is not in use at Makalla and Shiheir, where another measure, the Mikyāl = 8 Qurs or Musra (Mudd).

GOVERNMENT

The government of the Hadhramaut is in the hands of a number of 631
tribal chiefs. The most powerful clan or tribe, at present, is the *Ka'aiti* 622•
(estimated pop. 50,000), a branch of the Yāfa' tribe, whose territory
lies farther west. Originally invited by the Seyyids to protect the 619
settled districts from the attacks of marauding tribes, they have established themselves as practically the rulers of the country, and now control the coast district with the ports of Shiheir and Makalla, as well as the towns Hajarein, Haurah, Qatan, and Shibām in the interior. The founder of this family accumulated great wealth and rose to the highest position in the service of the Nizam of Haidarabad, as 'Jemadar', or commander of an Arab levy composed of his tribesmen, numbers of whom still go to the East and elsewhere to seek their fortune. His descendant took the title of Sultan of the Ka'aiti in 1902. The *Kathiri* tribe was formerly the most powerful; they now occupy the greater part of the Central Hadhramaut, Seyyūn, Terīm, and Ghurfah being their chief strongholds. These two tribes are extremely hostile to each other. The paramount chiefs of both have been in political relations with the British Government, through the Resident at Aden, but the Kathiri have less intercourse with us than the Ka'aiti and, of late, have broken off relations.

The Hadhramaut tribal chiefs nominally also recognize the 648
supremacy of the Sublime Porte and profess to be its protégés, but no part of the country has ever been really incorporated in the Ottoman Empire, nor has the Porte ever imposed taxes, sent troops or officials, or exercised any form of sovereignty. In so doing it would doubtless meet with the most obstinate resistance; on the other hand, the Turks have never sought the aid of the Hadhramaut chiefs, though the Imam of Yemen has made overtures to them latterly.

Of governmental administration as a whole, in spite of the comparative 631 homogeneity of the region, there is none, in the usually accepted sense of the term. The tribal lords have no care for what are considered in Europe the duties of government. Education, police, and public works are left entirely to private initiative, and as a result the two last are almost entirely non-existent. Instruction alone flourishes, and that only among the Seyyids and townsmen. There are some schools for so-called primary, secondary, 871 and higher instruction; in the two former the teaching is almost exclusively confined to language, grammar, and religion. The chief centre of higher instruction is at Seyyūn, where the Academy, known by the name Ribāt, is a sort of annexe to the Great Mosque; here there are about 100 students who receive free board and lodging and 300 outside students who pay fees of varying amounts. The teaching is confined to the intensive study of grammar, law, and theology, to the almost entire exclusion of the so-called modern sciences, astronomy (as interpreted by the Arabs) alone excepted. The study of medicine, among others, is entirely non-existent.

As for Law and Magistracy, the influence of the Seyyids is a 671 powerful curb on any oppression by the Muqaddams or tribal lords, and in the Hadhramaut there is a sufficiently independent magistrature. 792 The Seyyids have the greatest interest in seeing that the Mussulman law is honoured and respected, because the law and 692 religion are one: the decadence of religion would inevitably bring about the loss of that superstitious respect which the people have for them as descendants of the Prophet.

Each town or village of any importance has a *Qādhi*, with a 692 sub-Qādhi for the country district round about. The Qādhis are nominated by the Muqaddams, but the latter consult the Seyyids [792] and renowned savants before fixing on their choice; sub-Qādhis are nominated by the Qādhis. The Qādhis have both civil and criminal jurisdiction, and base their decisions on the works of jurists of the Shafei rite. Judgements must be drawn up in writing and signed and sealed by the Qādhi who has delivered them, but can only be put into execution on authorization by the Muqaddam, who, however, uses his veto but rarely. The jurisdiction of the sub-Qādhis is limited to marriage and other acts of family life, the majority of the inhabitants of the country rarely having recourse to the judge in their other affairs. Differences 622 between persons of the same family are in general adjusted by the 628 Abu, and differences between persons belonging to different families by the Muqaddam. In the latter cases, failing accord, justice is settled

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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622 by the law of the strongest; but if blood is spilt there generally arises
628 a vendetta of long duration—there are examples of vendetta of from 20 to 30 years' duration for puerile reasons—and these sometimes involve and draw in whole tribes.

000 The political conditions of the Hadhramaut are referred to under the section Aden (see p. 193).

TOWNS

361 The larger towns in the Hadhramaut are not disagreeable in appearance. In general they are open and spacious, and comparatively clean; the streets are never paved, but, on account of the favourable climatic conditions and of the stony and porous nature of the soil, this is no serious drawback. Along the wider streets little streams of water (*mija*) frequently run. The principal towns have bastioned ramparts and gates, and these usually have a permanent guard and are shut at night; many towns in addition are flanked by towers (*kūt*) or castles (*hisn*, plur. *husūn*), whose garrisons are composed of armed slaves under the command of the dominant tribe. Some towns, and notably Terīm, have an extraordinary number of such exterior fortresses, distributed over a wide area, and occupying every commanding position available.

(*a*) The principal towns of the Ka'aiti clan are the following:

1. **Shiheir,** once the chief commercial port between Aden and Muscat, is now largely superseded by Makalla. The town, which is triangular in form, extends for about one mile along the shore, and on an eminence there is a fortified castle, the residence of the Jemadar, head of the Ka'aiti, which is visible from seaward before any other object in the town. A high, bastioned wall surrounds Shiheir, and among the prominent buildings are the Custom House and a picturesque mosque with white domes. The dwellings are much scattered and the population is about 6,000. The water is bad, but good supplies of sheep and vegetables may always be obtained. Bent describes Shiheir as 'a detestable place by the sea set in a wilderness of sand'. There is only an open roadstead, with no real harbour, good anchorage being obtained in seven or eight fathoms at about seven cables or upwards from the shore. The trade is mainly in dried fish; and the industries of the town are restricted principally to the manufacture of coarse cotton cloths and gunpowder.

2. **Makalla,** next to Aden the principal port on the southern coast of Arabia, is situated about 2¼ miles NW. of Ras Makalla. It is built partly on a rocky point between two bays and partly in terraces

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101 619 643 el-Amīr. He was then able to put into the field about 2,000 men, who were of doubtful fighting value but strong enough to repel any tribal attacks, knowing that British troops would come to their aid in the event of serious trouble.

'Abdāli

Tribe.	*Sub-Tribe.*	*Clan.*
'Abdāli. Sultan Abd el-Kerīm ibn Fadhl ibn 'Ali	*Ahl Bān.* *'Udheibi.*	*Mūsabein.* *Mansūri.* Sh. Sālih Mansūr. 'Ali Mansūr. Mohammed Mansūr.

2. *'Abd el-Wahīd Sultanate*

101 619 622 The 'Abd el-Wahīd confederation lies immediately to the east of the Upper and Lower 'Aulaqi Sultanates, with whose tribesmen it is at constant feud.

Tribally it is divided into the Sultanates of Bālhāf, Habbān, and Izzān.

The Sultan of Bālhāf, who lives in the town of that name on the sea-coast, is Sālih ibn 'Abdullah, who used to be officially recognized at Aden as the head of the 'Abd el-Wahīd confederation, and who received a small subsidy from Government. He is well conducted, anglophile, but without much influence over his turbulent tribesmen. The latter have an hereditary feud with the Ba Kāzim, but lack their resolute grit and hardihood. Passage from one country to the other is dangerous, and supplies from Aden ordinarily come by sea.

The Sultan of Habbān, the chief mercantile town of the district, is Nāsir ibn Sālih. He is untrustworthy, and strongly opposed to any European penetration of his dominion. He is unpopular with his tribesmen and frequently has trouble with the Lakmūsh and Ahl Iswad, two small but turbulent vassal tribes who lie between him and his hereditary enemies, the Ahl Ma'an of Upper 'Aulaqi.

The chief of the Izzān Sultanate, which lies 25 miles to the east of Habbān, is Muhsin ibn Sālih. He is a man of about 45, unpopular with his tribes, a robber and a bad governor. He was expelled by the tribesmen in the early nineties, and after taking refuge with the Ahl Ma'an, went to Aden, Jibuti, and Hodeidah. Having tried in vain to raise money by pledging his Sultanate in turn to the French and the Turks, he returned *via* San'ā and managed to reinstate himself. In 1898 he again came into disfavour by endeavouring to blackmail the Austrian Expedition.

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He is now recognized by the Aden authorities as paramount and receives a subsidy of Rs. 720 per annum. He is also supreme at Bālhāf, but shares the dues with Sālih ibn ʻAbdullah.

Officially recognized Sultan, Muhsin ibn Sālih of Izzān.

Subsidiary Sultans:
  Nāsir ibn Sālih of Habbān.
  Tribes:
    Ahl Iswad.
    Lakmūsh.
  Sālih ibn ʻAbdullah of Bālhāf.

3. *Ahl Karab*

The Ahl Karab is a nomad tribe ranging the desolate tracts north of Upper ʻAulaqi and penetrating as far west as Beihān el-Jezāb and the Mūsabein country. They are a tribe of marauders and robbers, and though nominally vassals of the Upper ʻAulaqi Sultan, are always at war with the Ahl Hammām.

Their chief is Hāmid ibn Nāsir abu Kateyān, who lives at Shabwah, a town of about 3,000 inhabitants, some 55 miles north-east of Nisāb, built on the ruins of an ancient Himyarite city. They muster 400 men.

4. *Ahl es-Saʻīdi*

The Ahl es-Saʻīdi are a small confederation bounded on the north by the ʻAudillah, on the east by the Oleh, on the south by the Oleh, and on the west by the Yāfaʻ.

They are chiefly to be found near Dakhlah and the Saʻīdi plain, and are the original owners of the soil under the tenure of the Sultan of Upper ʻAulaqi, whose influence extends as far as Qarn Murshid. A land-tax is due to him from them, and is always withheld until he comes down to fetch it with a large force. This happens about every five years.

The chief ʻĀqil is Mohammed ʻAli abu ʻAwad, who resides at Nūbat es-Suwa, and also holds supreme authority over the Yazīd, who pay taxes to him. The Confederation numbers about 300 men, and are the nucleus of the following sub-tribes:

(1) Ahl Diyān. Living at El-ʻAin and Hamra. Their ʻĀqil Nasr Hamid, lives at El-ʻAin and receives a small tax from them, but at Thuwarein they pay a far larger tax or *ʻushr* to Mohammed ibn ʻAli, a chief of the Ahl es-Saʻīdi, whose grandfather was formerly ʻĀqil on condition of receiving *ʻushr* from the Ahl Diyān, which was levied on land which

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they tilled, belonging to the Ahl es-Sa'īdi. The 'Aqilship passed from that family, but the *'ushr* is still paid. The Ahl Diyān muster about 200 men and are an offshoot of the sub-tribe at Khaura, but may now be considered as a component part of the Ahl es-Sa'īdi Confederacy.

(2) Ahl Yazīd. Living at Dakhlah. They muster about fifty men.

There are three more actual sub-divisions of the Ahl es-Sa'īdi, but they barely muster between them 100 men and are scattered throughout the neighbouring villages in a most confusing manner.

There is a settlement within their territory called Hafa, which is peopled by Sādah (or *Seyyids*), whose origin is from Waht ('Abdāli country), where is the shrine of a well-known saint, 'Amr abu 'Ali, who, it is stated, formed a friendship with 'Amr abu Sa'īd (now enshrined at Mijdah) and was granted by him a small tax on the land round Dakhlah, which these Sādah collect. It is payable in kind, as are all these ecclesiastical contributions, and is about 5 per cent. on the year's crop. There is a shrine at Hafa (Fātimah bint Ahmed), and its attendants form the balance of the population.

5. *'Aqrabi*

A small and peaceably disposed tribe, numbering about 700 souls, ranging north of Aden lagoon and west of Bir Ahmed, the tribal capital. Here is the residence of the local Sultan, the tall mud tower of which can be plainly seen from Aden harbour. The inhabitants are agricultural and pastoral. Their chief is Sheikh Fadhl ibn 'Abdullah Ba Haidarah, who succeeded his father in 1905. He is now about 31 years old, and is said to be fairly intelligent. His uncle, 'Ali Ba Haidarah, a shrewd old man of nearly 70, unsuccessfully pressed his claim to the Sheikhship in 1905, but later worked in harmony with the present chief.

In the present war pressure from their powerful northern neighbours, the Subeihi, and from the Turks has brought them in temporarily on the side of the latter.

Their Sultan is said to be a prisoner in Turkish hands.

6. *'Alawi*

A small tribe of 1,200 souls whose chief village is at Suleiq, about 55 miles north of Aden. They live just south of the Quteibi tribe. Sheikh 'Ali ibn Nāshir ibn Sheif, who lives at Kasha', is the present chief. He has the tribe well in hand in spite of the chronic disputes

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with the Quteibi. A middle-aged man of no particular influence, he was at first loyal and amenable to advice, but for some years his hatred and jealousy of the Quteibi, combined with excessive indulgence in *kat*, led him into trouble. The animosity between him and the Quteibi finally cooled down and a permanent settlement was effected between them in 1913 by the late ʻAbdāli Sultan, Sir Ahmed Fadhl. He succeeded to the Chiefship in 1898 and signed an agreement for the safety of the trade routes in July 1914, under which his stipend was raised from Rs. 600 to 1,200 per annum.

Early in January 1916 he and his tribe were reported to have submitted with the Quteibi to the Turks and to be marching against the Fadhli Sultan.

7. *Amīri*

The Amīri is a pastoral and agricultural tribe numbering 5,000 souls and occupying the country round and south-east of Dhāla, their capital.

The original Emirs of Dhāla were Muwallads or half-caste slaves of the Imams of Sanʻā. When the power of the latter was broken up, the Dhāla district was in the hands of certain Seyyids, from whom it was seized by the forefathers of the present chief. There has been a long line of Emirs, and since the occupation of Aden by the British these chiefs have been in receipt of a subsidy, except during the period from 1873 to 1878, when the Ottoman Government made a strong aggressive effort to place the district under their own control.

By allegiance or conquest several additions have been made to what may be called the district of Dhāla proper. These consist of Kharāfah, Jebel Harīr, the valley of the Suheibīyah as far south as Qaflah, the Dhubayyāt hill (only nominal), Sufyān, and Zobeid.

The population of the Amīri territory is of a mixed nature. Firstly, there are the descendants of the original Amīrs, constituting a large clan, although, as at present, not always united; secondly, such Sheiri Sheikhs as are content to acknowledge the authority of the Emir; thirdly, the various settlers who have from time to time become possessed of land which they cultivate; fourthly, the ever-present Seyyids or descendants of the Prophet; and, lastly, a colony of Jews.

The Emir is Nāsir ibn Shā'if ibn Seif, who lives at Dhāla. He became Emir in 1911 and is the son of Shā'if ibn Seif ʻAbd el-Hādi, who attended the Delhi Durbar during the Boundary Commission of 1902. He is a man of 36, good-natured, but weak and avaricious

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101 619 and of little ability. He has two brothers, 'Abd el-Hamīd and Seif, the latter of whom is said to possess a considerable amount of energy and character. The ruling house is unpopular with the tribesmen.

•622 When the Turks appeared in 1915 they took from him some fifteen hostages and deprived him of his position. Towards the end of the year they summoned him to Lahej and made a settlement by which they released the hostages, keeping his son in their stead, and reinstated him with the gift of 50 rifles and a subsidy. It is doubtless owing to this that the neighbouring tribes of Quteibi and 'Alawi were coerced into joining them. Sheikh Qasīm of Zobeid, who accompanied him to Lahej, received a gift of 10 rifles.

Emir, Nāsir ibn Shā'if ibn Seif; 'Abd el-Hamīd ibn Shā'if ibn Seif, Seif ibn Shā'if ibn Seif.

Sub-Tribes.	*Sheikhs.*
Sheiri	(1) Ahmed Muthanna of Āl Beishi. Friend of Emir. Former tribal influence has passed to Sheikh of Melāhah. Has customhouse at Khoreibah.
	(2) Sāmih Sālim.
Deiri Muflahi	Yahya ibn Sālih in Radfān hills. Influential and well disposed.
	Seyyid 'Abd er-Razzāq ibn 'Abd er-Rahmān of Jebel Harīr. Loyal and influential in tribal disputes.
	Seyyid Mohammed Tahar. Spiritual master of J. Jihāf. Old but loyal and revered by people.
	'Ali ibn 'Ali ez-Zindāni of Sarīr. Loyal but uninfluential.
	Seyyid 'Ali Ridthwyn es-Safāni of Jebel Dhubayyāt. Influential in tribal affairs.
	Seyyid Fadl ibn 'Alāwi of Radfān hills. Popular. A hypocrite but useful.
	Ghālib ibn Ahmed Hidiyān Naqīb of Jebel Kifa, south of Jebel Jihāf. On bad terms with Emir. Loyal to us.
	Muqbil Nāji', of Zindāni family on Jebel Jihāf. Was pro-Turk, but made overtures to Aden in 1914.
Azraqi	Hasan ibn Ahmed. Loyal to us. Declares himself independent of the Emir, to whom his adherence is very important.
Mihrābi	
Ahl Ahmed	

8. '*Audillah*

The 'Audillah is a predatory tribe mustering 5,000 fighting men (including '*asākir*) and inhabiting the Kaur, the main ridge of the Aden Hinterland. It is bounded on the north by the Beida Sultanate, on the south by the Oleh confederation of Dathīnah, on the east by the 'Aulaqi, and on the west by the Yāfa'. The tribesmen are mainly pastoral, but cultivate barely sufficient for their needs.

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They hold a weekly market at Laudar, near the south foot of the Khaur, which the neighbouring tribes attend under a mutual understanding of neutrality. Here lives their Sultan, Qasīm ibn Hamīd el-Ghābir, a man who is powerless to curb their freebooting tendencies, but who provides the only ready channel by which the tribe can be approached. He made overtures for treaty relations in 1902, but was not at the time considered of sufficient importance for these to be encouraged. In 1912 he renewed his request, and as it was confirmed that the Turks had been making advances to him, a protectorate treaty was concluded in September 1914. The tribe has remained loyal during the present war. The only man who exercises any influence is Mohammed ibn Mohammed 'Abdullah, 'Āqil of the Kaur, a powerful chief whom, owing to the natural strength of his fortress, it is almost impossible to reach or constrain.

The chief tribe is the Ahl Demān.

'Audillah Confederation, 3,000.
Sultan, Qasīm ibn Hamīd el-Ghābir.
'Āqil, Mohammed ibn Mohammed 'Abdullah

'AUDILLAH

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL DEMĀN 'Āqil, 'Ali 'Amr (living at Demān)	1,800	*Ahl Lamaki*	Lower reaches of Wādi Ruqub. Agricultural.
		Ahl Lukfa	Mountains N.E. of Demān. Bedouin.
		Ahl Kafai	S. of Demān. Part agricultural, part Bedouin.
		Ahl Seyyari	NE. of Demān. Bedouin.
		Ahl Nāhein er-Rahab	Half-way between Sauma'ah and Demān. Bedouin.
		Ahl Buker er-Reidah	S. of Ahl Nāhein.
		Ahl Wahesh	NE. of Ahl Buker.
		Ahl Yazīd	N. of Ahl Wahesh.
		Ahl Es-Seil	E. of Sauma'ah.
AHL BUKER EL-HĀDHIN	300		NE. of Mijdah. Bedouin.
AHL BU TAHIF	200		Between Ahl esh-Shā'ah and Ahl Buker el-Hādhin.
AHL HĀDHIN	200		E. of Ahl Buker el-Hādhin. Bedouin.
AHL 'ALI MOHAMMED	200		Summit and N. of Kaur along road to Sauma'ah. Bedouin.
AHL ESH-SHĀ'AH	100		N. of Mijdah. Agricultural.

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'AUDILLA (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks*
MISHĒRI	100		NE. of 'Ali Mohammed. Bedouin.
BIRKĀN	100		E. of 'Ali Mohammed. Bedouin.
AHL GHAI MELĀN			W. Tilhāk.
AHL MARZŪQ (MERZOQ)			
AHL ELHĪN			

With '*asākir*, and a few scattered clans not mentioned above the total strength is said to be 5,000.

9. *Upper and Lower 'Aulaqi*

The 'Aulaqi country is inhabited by a large tribal confederation, divided for political purposes into the Sultanates of Upper and Lower 'Aulaqi, but maintaining close intertribal relations and uniting in the event of any aggression from outside.

It extends from the edge of the Ruba' el-Khāli to the Aden Gulf, and is bounded on the east by the 'Abd el-Wahīd Sultanate and on the west by the Sultanates of Beida, 'Audillah, Oleh, Yāfa', and Fadhli. The inhabitants are mainly pastoral and semi-nomadic. but there are large tracts of arable land, while the main wādis all have their settled population.

The history of the confederation is as follows: From the Prophet's epoch (or still earlier), the Nisāb Sultanate was in the hands of the Umm-Rusās dynasty of Beida, while the whole of Wādi Yeshbum (then called Wādi Kahai) was under the Sultanate of 'Abd el-Wahīd, whose capital was then at Habbān. Wādi Yeshbum seems to have then been inhabited chiefly by *raya*, who paid taxes to the 'Abd el-Wahīd dynasty.

The Ba Kāzim were then confined to Heid Herīf (a part of the Utheili system), while Ahwar and district was in the hands of a tribe called the Ahl Zeidi.

Soon after the Prophet's death considerable political dissension seems to have occurred in the land of Jauf, where dwelt the remnants of the ancient and powerful Minean dynasty, which flourished before the Sabean kingdom, owing to the death of the paramount chief, named Ma'an. The house of Ma'an was much persecuted

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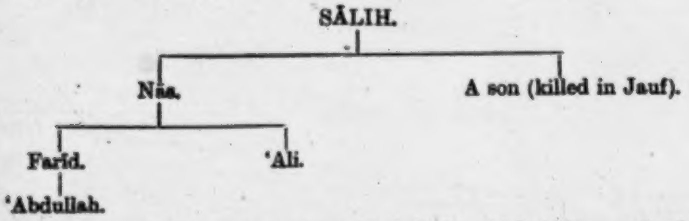
and fled the country, together with two branches of a former ruling chief named Sālih, whose descent was as follows :



These three clans, the Ahl 'Abdullah, Ahl 'Ali, and the Ahl Ma'an, wandered across the outskirts of the Great Desert until they came upon Wādi Yeshbum, where they settled side by side with the *raya* of 'Abd el-Wahīd on the spot where now stand Wāsitah and Sa'īd. They had, of course, to become *raya* themselves, as they were aliens under the protection of another Sultanate, and for many years they paid tribute to the Sultan of Habbān.

In the course of time, however, they increased enormously in numbers, and the Ahl Ma'an left the wādi and adopted a pastoral and semi-nomadic life in the mountains, leaving the two branches of Manāsir Bu Sālih still settled in the Yeshbum Valley. About the middle of the sixteenth century these latter became very discontented with their lot owing to excessive taxation, and in A.D. 1590 they persuaded the Ahl Ma'an to join them in an attack on the Umm-Rusās dynasty at Nisāb, with a view to the annexation of the whole of that district. The Ahl Bunyar, who now inhabit the plateau of Dahr but then occupied the Nisāb district as well, fought desperately for their Sultan, but could not stand before the rush of the Ahl Ma'an, who were fighting for their very existence as a tribe. The then representative of the Umm-Rusās dynasty at Nisāb fled for his life, and the Ahl Bunyar were chased up Wādi Khaura with great slaughter. The Ahl 'Abdullah received the Sultanate, and from them the present Sultan is descended.

Many of the Ahl Ma'an settled in this new Sultanate, as will be shown later on when considering the distribution of the various sub-tribes. The remainder returned to their pastoral life near Wādi Yeshbum, the Ahl 'Ali going back to their settlements in the wādi.

The Ba Kāzim now realized that this alien race was becoming a formidable power, and, having also views of expansion, sent a deputation to the Ahl 'Ali asking for their assistance in wresting

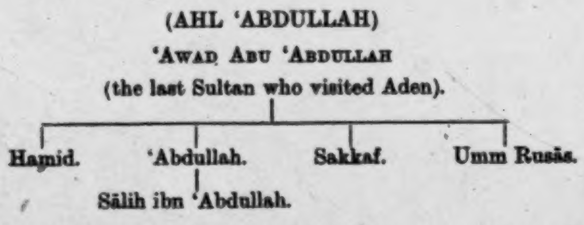
101 Ahwar from the Zeidi, offering them the Sultanate of that district.

619 A famous diplomat and ascetic, Sheikh Abeid, whose name is still revered in both Upper and Lower 'Aulaqi, arranged the treaty
• 622 between the two parties. It was agreed that the Ba Kāzim should have three-quarters of the arable land at Ahwar and the Ahl 'Ali the other quarter, the latter receiving the Sultanate. In the attack on Ahwar the Zeidi were completely defeated. Some tendered their submission, and are there to this day as mere tributary *raya*, and the rest fled towards the north-west, and no trace of them remains, although it is said that a small colony of them are settled at Jauf.

The Ba Kāzim then spread all over the country now known as Lower 'Aulaqi, but never seem to have submitted to the suzerainty of their nominal Sultan, whose dynasty they regarded as aliens whom they themselves had pitchforked into power.

After the Ahl 'Ali had left Yeshbum, one of the two divisions of the Ahl Ma'an abandoned their pastoral life and settled in the wādi. This was the Ahl 'Ali Bu Hamid, the other division, the Ahl Mohammed Bu Hamid, still following their nomadic life in the mountains.

The Upper 'Aulaqi Sultan is Sālih ibn 'Abdullah, who lives at Medāq, a short distance from Nisāb. He is a man of about 55, energetic and with considerable influence over the tribes. He was a signatory by proxy of the Aden Treaty in 1904, and has maintained his Anglophile attitude during the present war by refusing to join the Turks in their attack on Aden. His descent is as follows:



His tribesmen are inclined to be predatory, and although he does not give his official sanction to their raids, he nevertheless connives at them and generally receives some of the plunder in an unostentatious manner. At the same time he keeps a firm control over his subjects, and only permits measures to be taken against turbulent and aggressive tribes whom it is necessary to punish. The 'Audillah are always blockading the roads through his country, and

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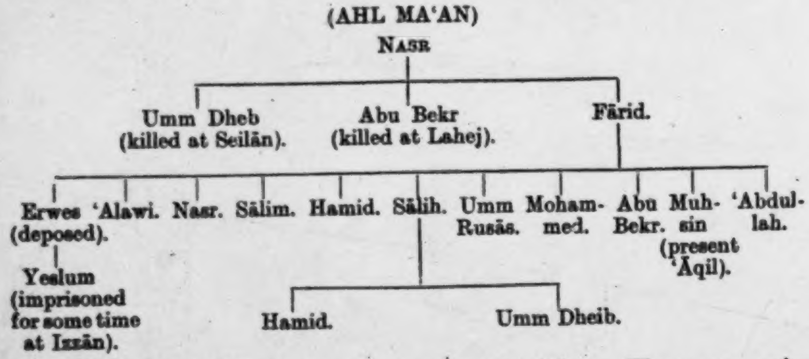
the Ahl Demān have an evil reputation for acts of violence and oppression perpetrated on petty traders. The Elhīn and the Ahl Diyān are similar offenders. The ethics of such measures are, of course, doubtful, but it can at least be said that many tribes and sub-tribes abstain from predatory acts, deterred by the fear of bringing wholesale ruin and disaster on themselves and their fellow tribesmen.

The two chief tribes are the Ahl Ma'an and the Ahl Mehājir. The Ahl Ma'an, with the exception of a large detached section, the Ba Thubān near Wādi Khaura, east of Nisāb, inhabit the fertile valley of Yeshbum and its surrounding hills. They are noted for their bravery and fighting qualities, and can muster about 5,000 fighting men. Their ruling family is the Fārid; its present representative Muhsin ibn Fārid. He is a man of about 45, and has always been Anglophile. He signed the Aden Treaty in 1903, and was granted a stipend of Rs. 1,440 per annum. He succeeded his elder brother Erwes, who was deposed by the tribes in about 1895 for intriguing with the then Sultan of Habbān, Muhsin ibn Sālih, and committing them to the sack of Habbān, a venture which they refused to undertake. His family is as follows:


(AHL MA'AN)
Nasr
Umm Dheb (killed at Seilān).
Abu Bekr (killed at Lahej).
Fārid.
Erwes (deposed).
'Alawi.
Nasr.
Sālim.
Hamid.
Sālih.
Umm Rusās.
Mohammed.
Abu Bekr.
Muhsin (present 'Āqil).
'Abdullah.
Yeslum (imprisoned for some time at Izzān).
Hamid.
Umm Dheib.

The Ahl Mehājir have no paramount chief. They can raise about 4,000 fighting men, but their strength is not concentrated like that of the Ahl Ma'an. They lead a more nomadic life, and range the country from the northern boundary of the 'Audillah and the Kaur el-'Aud to the desert stretches north of the Nisāb and the wild country of the Ahl Karab and the Mūsabein, who pay a nominal allegiance to the Sultan of Upper 'Aulaqi, but are ever swift to raid his tribesmen when an opportunity occurs.

The most northern section of the Mehājir, the Ahl Hammām, 101 are themselves inclined to be predatory, and scour the Hammām Desert on the look-out for caravans. When the depredations 619 become too frequent and obtrusive, the Sultan of Nisāb marches his troops into their country and quickly restores order, dealing 622 out condign punishment on any raiding parties met with. The Hammām 'Àqil, Husein abu Ahmed, has not much control over his people and cannot check marauding.

In addition to his own tribesmen, the Sultan exercises suzerainty over the following:

1. The Bal Hārith, who pay immediate allegiance to the Sherif of Beihān, who in turn is under Nisāb influence and pays a private, semi-voluntary tribute.
2. The Mūsabein, merely nominal.
3. The Ahl Karab, also nominal.
4. The Ahl es-Sa'īdi, who pay him land tax under pressure. A further description of the above will be found under their names.
5. The Ahl Nasiyīn, who derive their origin from the almost extinct race of Beni Hilāl, a few surviving representatives of which may be found at Heid Hādhinah. They number 700 men, and their territory stretches from Hajar to Heid Jehūr and towards the south-east. Its limit occurs at Jaul (or Jāl) Heirūr, and may be said to lie along the Wādi Markhah within the limits named. The Sultan is Nasr abu Thālib, who belongs to the Abu Thālib dynasty, an offshoot of the Nisāb dynasty. His sway is, of course, subject to the jurisdiction of Nisāb.
6. Three clans who are termed 'Asākir. They do not come directly under the Sultan, but are bound by treaty with the Ahl Ma'an to give their services in battle in case of a war.
    - (a) Ahl Ba Zal, leading a pastoral life in the Kaur el-'Aud near the source of Wādi Marbūn.
    - (b) Ahl Wahar, living at Heid Keneb and Hisn Makūsrah, agricultural.
    - (c) Ahl Reid, who occupy a district north-east of Arq (the frontier village of Lower 'Aulaqi). They lead a pastoral life along the banks of the Wādi Reid, which joins the Wādi Rafal just above Arq, under the name of Wādi Maleik.
7. Ahl Ba Feyyād, a powerful tribe, who are not related to the Ahl Ma'an, but are bound to them by a mutual offensive and defensive alliance. They muster 600 men and live along Wādi Yeshbum, between Safāl and the gorge of Nakabah. Origin not known.

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8. 'Ahl Ba Hadah, another treaty tribe of the Ahl Ma'an, who number 300 men and extend from below the Nakabah gorge to within a short distance of Habbān.

9. Khalīfah, a treaty tribe living on the western slopes of Heid Hādhinah, a range to the west of the Hammām Desert, and mustering about 1,000 men.

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The fighting strength of the Sultan, including his 'Asākir or standing army, is as follows :

Troops at Medak, Nisāb, Wādi Dhura, Wādi Abadan (or Abdān), Wasat, and Beihān	1,100
Ahl Ma'an and Treaty Tribes	4,900
Ahl Mehājir and Nasayīn	4,400
	10,400

In case of a great emergency the Sultan would, as suzerain, secure the services of the desert tribes lying east and north-east of the Hammām as far as human life can be supported in the desert. The Beihān tribes would join as a matter of policy, for they are too close to escape being crushed by the fall of the 'Aulaqi dynasty. The people of Jauf would certainly throw in their lot with the 'Aulaqi, for it has always been the policy of the Nisāb Sultans to keep in touch with the parent tribeship, and Jaufi chiefs are often entertained at Nisāb. The Khalīfah of Hādhinah would also come forward, as a serious reverse to Upper 'Aulaqi would cut them off from all their trade routes to Nisāb, Yeshbum, and Habbān.

Lower 'Aulaqi would follow the lead of the Ahl Ma'an, as between Umm Rusās abu Fārid and 'Ali abu Muhsin, the paramount chief of the Ba Kāzim, there is firm friendship and also a defensive treaty. Only in the case of aggression against the 'Abdāli Sultan would the Ba Kāzim keep out, there being a close alliance between 'Ali abu Muhsin and the 'Abdāli Sultan.

If the position of Dathīnah is considered, it will be seen that the Oleh confederacy must join in or be annihilated, and, besides, their sympathies are with the 'Aulaqi.

Under such circumstances the forces may be estimated as follows :

Upper 'Aulaqi	10,400
Lower 'Aulaqi	4,800
Jauf and tribes between them and Beihān	12,000
Beihān	6,000
Desert tribes, Ahl Karab, &c.	8,000
Khalīfah of Hādhinah	1,000
Oleh of Dathīnah	3,200
	45,400

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The Ahl Bunyar, who number about 4,000, are excluded, as they would follow the Beida Sultan, and some tribes, whose forces are not known, are also omitted.

The supply of breech-loading rifles amongst these tribes has increased enormously during the last few years, and they have some good mounted troops. Their military spirit is undeniable, their history for the last century being full of martial episodes.

The Ba Kāzim with its numerous subdivisions compose the entire tribal population of Lower 'Aulaqi, and can put into the field about 5,000 men. They are a hardy and turbulent race, always engaged in petty feuds amongst themselves, or raids on their immediate neighbours, the 'Abd el-Wahīd, Fadhli, and Oleh. They have a bad reputation with the other tribes on account of their fondness for drink and their slackness in religious observances, but are redeemed by their genuineness and bravery.

They have no paramount chief, such influence as the tribe will permit being exercised by the brother chiefs of the Ahl 'Ali section at Ghidabah, Fadhl and 'Ali Muhsin.

The late Sultan of Lower 'Aulaqi, Bu Bekr ibn Nāsir, lived at Ahwar, about five miles from the coast, and had very little influence over the Ba Kāzim tribesmen. His successor has not yet been appointed.

UPPER 'AULAQI

AHL MA'AN.

Ahl 'Ali Bu Hamid. Wādi Yeshbum from Wāsitah to Safāl, 2,200.

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL BU BEKR	1,000	*Ahl Yeshbum Erwes*	Ruling house of Ahl Ma'an. Present representative Muhsin ibn Fārid. They inhabit Sa'īd and Wāsitah.
		Ahl Bu Bekr	Pastoral and nomadic, Kaur Edth and Wādi Khaiwān.
		Ahl Sālim	Inhabit Qarn Mabr and Heid Shūq (see vicinity of Yeshbum *Sūq*). Settled and agricultural.
		Ahl 'Abdullah	In Heid Rafal, where they are pastoral and nomadic; also in lower reaches of W. Sha'bah, near its junction with W. Yeshbum. Here they have a little land.

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UPPER ‘AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
Ahl Atik	500	*Ahl Ajūz*	At Arashān and Mehlāl along W. Shabdh. Settled and agricultural; small proportion pastoral and semi-nomadic.
		Ahl Merwān	At Arashān, settled and agricultural there, but at least half of them are pastoral. A few reside at Mehlāl.
		Ahl Mehrān	In upper reaches of W. Sha‘b. Pastoral.
		Ahl Ga‘ar	In Hisn Sha‘b, close to junction of W. Sha‘b and W. Sha‘bah. Settled and agricultural. A few follow pastoral life farther up the wādi.
Ahl Madhaji	400	*Ahl Masās*	Upper reaches of Wādi Hasbasah. Pastoral. A few inhabit Jehdil and Hejil.
		Ahl Lijam	Jehdil and Modal. Settled and agricultural.
		Ahl Hanash	At Hejil. Settled and agricultural.
		Ahl esh-Shawāhi	At Edat Shems. Settled and agricultural.
Ahl Ba Ras	300	*Ahl Hādi*	At Kaulah. Settled and agricultural.
		Ahl ‘Awad	At Shreij. Settled and agricultural.
		Ahl Sālim	Small settlements under Heid Tahm at entrance to Rajalān Pass, chiefly pastoral; in wet weather become nomadic, ranging about the Ba Ras limits in order to make use of numerous grazing grounds which then afford luxuriant pasture throughout the tribeship.

Ahl Mohammed bu Hamid, 1,650.

Ahl Suleimān	800		Divided into several *afkhādh*, but names not known. Live far up the Rajalān Pass towards Hādhinah. Bedouin.
Ahl Matosalah	300		All Bedouin, no *husūn*.
		Ahl Jedah	Kaur el-‘Aud.

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Ba Sheir	Kaur el-'Aud.
		Ahl Ba Rajelah	Kaur el-'Aud.
		Ahl Mudun	Pastoral and agricultural. Some large tracts of arable land in the upper reaches of Wādi Khumar.
AHL HĀMED	150		Live at Hisn es-Surr and vicinity of W. es-Surr. No *afkhādh*. Settled and agricultural.
AHL BA THOBĀN	200		Occupy country SE. of Jaul el-Heirūr on the Nasin border and extend S. to near junction of W. Hajar and W. Subhān.
AHL MAKRAHAH			Stretch S. and SW. of the Ahl Ba Thobān.

AHL MEHĀJIR.

(Mehājir is an abstract title given to this group of tribes.)

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AHL HAMMĀM	1,200		The Hammām is the most powerful of the Ahl Mehājir, and their 'Āqil, Husein Abu Ahmed, is one of the mainstays of the Ansab Sultan. Territory extends westwards to Heid Qabr and Hisn er-Ruqbah and NW. as far as junction of W. Markhah and W. Hammām. Their limits are somewhat vague as they are entirely nomadic and pastoral.
		Ahl Shemlān	Occupy the country E. of Heid Mejah.
		Ahl Diyāb	Extend from NE. of Heid Mejah into the desert.
		Ahl Husein	E. of Hisn er-Ruqbah, and in time of drought graze and water their camels in Wādi Abadan.
			Other *afkhādh* names not known.
AHL MERĀZIQ	900		Northern limit an imaginary line drawn from Ansab east-

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
			wards through Qarn Lemah. S. limit border of Ahl Nitosalah in Jaul ed-Dahrah. They may be practically said to inhabit the mountain system that runs along the E. borders of Jaul el-Mutti and Jaul ed-Dahrah, both these plains being uninhabitable except in very wet weather, when they afford fair pasturage. They are pastoral.
Ahl er-Rabīz	600		Bounded on N. by Ahl Dakar; on S. their limits reach to Hisn Jabrah; on the E. Wādi Hanak forms their frontier line. A powerful tribe, but much diminished by smallpox. Above number represents fighting strength in 1910. Partly pastoral, partly settled and agricultural.
Ahl Daya'	700		Inhabit the Khaura district. Settled and agricultural.
Ahl Dakar	100		Inhabit the vicinity of Abadan, bounded on the N. by the Ahl Mabīth and on the E. by Wādi Hanak.
Ahl Laqīt	150		Inhabit the mountains of Laqīt, which extend from W. Sa'd to W. Jibah. Bedouin and pastoral.
Ahl Mabīth	70		Live between Ahl Dakar and Ansab. Entirely pastoral.

LOWER 'AULAQI

Ba Kāzim, 4,789

Ahl Shamma	300	*Ahl er-Rashīd* *Ahl ez-Zenu*	Settled and agricultural. At Kubth, but moving towards Lebākhah.
		Ahl Hawāfil	Jidhābah.

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LOWER 'AULAQI (*continued*)

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Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Konah	Kubth.
		Ahl 'Ali	Kubth and Mehfid.
		Ahl Sālih bu Nasr	Kubth.
		Ahl Husein	Kubth.
		Ahl Mohammed bu Nasr	Jidhābah.
Ahl Karlah	400		All settled and agricultural.
		Ahl Gawil	At Arakein.
		Ahl Dahas	At Lebākhah.
		Ahl Ba Hāl	At Lebākhah.
		Ahl Mansūr bu Sālim	At Lebākhah.
		Ahl Ba Weden	Arakein (these are Sa'dah).
		Ahl Shauf	Arakein and vicinity.
		Ahl Hādi	Lebākhah.
		Ahl Humeid	Lebākhah.
Ahl Mansūr	450		Chiefly Bedouin, but a few *husūn*.
		Ahl Muhlik	Low down in Wādi Rafal.
		Ahl Makrum	In Wādi Kafah below Heid (Leimūn).
		Ahl Haidarah	Upper reaches of Wādi Meriyah
		Ahl Mas'ūd	Below Ahl Heidarah in Wādi Mera.
		Ahl Lehwik	Upper reaches of Wādi Faki.
		Ahl Khalil	Below Ahl Lehwik in Wādi Faki
		Ahl Nubah	In Wādi Kafah above Ahl Makrum.
		Ahl Nasr	Between Ahls Nubah and Makrum.
Ahl Ba Krad	130		Bedouin and pastoral.
		Ahl Sa'd	Slopes of Heid Salr (a little land and one *hisn*).
		Ahl Hādi	Wādi Legib (flows into Wādi Kafah from Heid Herif).
		Ahl Yeslum	On eastern border of the Dathinah.
		Ahl el-Lefiyah	S. of above.
		Ahl Gabr	Kaur el-Utheili.
		Ahl Ligrab	Heid Raham.
Ahl Mana	25		Partly agricultural and partly Bedouin.
		Ahl Lisāmah	Land on left bank of Wādi Meriyah near Kaurat el-'Aliyah.
		Ahl Daur	Kaurat el-'Aliyah.
		Ahl Sa'd	Kaurat Ahl Mana.
		Ahl 'Awad	Half-way down Wādi Faki.
		Ahl Sālih	Kaurat es-Sifālah.

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LOWER 'AULAQI (*continued*)

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Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL SA'ID	20		Partly agricultural and partly Bedouin.
		Ahl Makasa *Ahl Salāmīn*	At Bir esh-Shukab where they have land and *husūn*.
		Ahl Sālim bu Qamar	Near Seilat en Nettakh (pastoral).
AHL BA SELĀHAH	24	*Ahl el-Awar*	All follow a pastoral life on Heid Hamr, a system E. of Heid Raham.
		Ahl Heidarah	
		Ahl el-Hindi	
		Ahl Lidwa	
		Ahl Ba Bedu	
		Ahl Dedwah	
		Ahl 'Aqab	
		Ahl Bil Ed	
AHL LAHAK	500		Partly Bedouin and partly agricultural.
		Ahl Heitham	All in the district of Ludi, a well-watered country S. of Lebākhah. Extent uncertain, but its S. line probably approaches the barrier range which runs parallel with the coast.
		Ahl Tamūs	
		Ahl Mareith	
		Ahl 'Ali Bu Sa'id	
		Ahl Sabrah	
		Ahl Jedah	
		Ahl Zomah	
		Ahl Kahtar	
		Ahl Husein	
		Ahl Mokah	
		Ahl 'Uyūn en-Nabah	
		Ahl Dheb el-Aswad	
AHL LESHAR	100		Live half-way down Wādi Leikah and are also scattered among the mountain ranges towards Dathīnah. Bedouin.
AHL AHTALAH	900		Partly Bedouin and partly agricultural.
		Ahl Yeslam	At Ahwar and lower reaches of Leikah.
		Ahl Haidarah	In Wādi Gahr (or Jahr), near junction with Leikah.
		Ahl el-'Afu	At Ahwar.
		Ahl Luthfal	Wādi Tisabah (comprises Dathīnah systems and joins Wādi Gahr).
		Ahl Baseniyah	Upper reaches of Wādi Gahr.
		Ahl el-Asad	Below Ahl Heidarah in Wādi Gahr.
		Ahl Ambur	East of Ahl Luthfah.

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LOWER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Umerthi	At Ahwar and Hisn 'Arīyah 'Ali (or bu 'Ali).
		Ahl 'Ali	Left bank of Wādi Leikah.
Ahl Ajam (Ajara) (Dār)	150		Between Ahl Mansūr and Ahl Ahtalah. Bedouin.
Ahl Hamid (Dār)	300		
Ahl Haidarah (Dār)	250		
Ahl Manas (Dār)	220		Southern slopes of Heid Raham.
Ahl Bu Bul (Dār)	180		Between Heid el-Aswad and Bir Subbāhīyah.
Ahl Bahan (Dār)	200		East of Ahwar.
Ahl Yahāwi	150		Settled and agricultural.
		Ahl Gabr	At Misāni S. of Ahwar.
		Ahl Soban	At Hanad.
Ahl Bedu (Dār)	230		At Hanad.
Ahl Hamid (Dār)	160		At Hanad.
Ahl Umm Bushti (Dār)	100		SE. of Ahwar on right bank of the Wādi.

10. *Bal Hārith*

See Beihān.

11. *Beida*

The Beida is a plateau Sultanate north of the Kaur, impinging on the Yemen along its western boundary and reaching northwards to Beihān ed-Daulah. To the east is the Upper 'Aulaqi Confederation and on the south the 'Audillah.

Formerly its power was more wide-reaching, and in the Prophet's time, or even earlier, all the land round Nisāb was in the hands of the Umm Rusās dynasty of Beida and his chief tribe, the Ahl Bunyar. This they held until the year 1590, when they were forced back up the Wādi Khaura and to the Dahr plateau by the Ahl Ma'an and other tribesmen who now form the Upper 'Aulaqi Confederation.

The Sultan resides at Beihān Umm Rusās, and can muster about 1,000 men of his own retainers and 'Asākir. An unsuccessful

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attempt was made some years ago to enter into relations with him. He still stands out from treaty relations with us and is in correspondence with the Imam.

The principal tribe is the Ahl Bunyar, occupying Soma (or Sauma'ah) and the Dahr plateau. Their chief is 'Abd en-Nebi Husein, who lives in the fortress of Dhimrah, which guards the thriving trading town of Soma from attack. He is a man of about 50 years and carries his influence beyond his borders to the 'Audillah and Upper 'Aulaqi tribes. He commands some 4,000 men. Farther north come the tribe of the Beni Yūb, who used to exact customs dues on the Beihān Jezāb and Yeshbum caravan road until prevented by the Ahl Hammām. They range along Wādi Markhah and up to Rahwat er-Ribbah. The Azani, the third chief tribe, are chiefly pastoral, with the exception of the Ahl 'Omar, who are a trading and agricultural community.

Tribe.	*'Āqil.*	*Sub-Tribes.*
AHL BUNYAR. 4,000 men	'Abd en-Nebi Husein.	
BENI YŪB		
AZANI. 1,500 men		*Ahl Sa'īd.* *Ahl Omar.* *Ahl 'Obeid.* *Ahl Yahya.* *Ahl Wahish.* *Ahl Sei.* *Ahl Kesiyīn.* *Ahl Mohammedīn.*

12. *Beihān*

Beihān is the name given to the district adjoining Wādi Beihān from the point where it leaves the mountain system of Beida down to the region where it loses itself in the Great Desert. Commencing from the upper reaches, the land on both sides of the wādi is in the hands of the Beida Sultanate. Farther down are the limits of the Mūsabein, chief town Hajarah. Below them the Sultan of Nisāb has some land, and farther down are the tribal limits of the Bal Hārith, in which are the towns of Durb, Hakaba, and Seilān; the two latter belong to the Ashrāf of Beihān and Durb belongs to a large and influential family of Sādah. The above towns have also a large population of *raya*, or trading classes, all of whom pay taxes to the Sultan of Upper 'Aulaqi. The Ashrāf and Sādah also pay a private semi-voluntary tribute (Jibār) to him, and he

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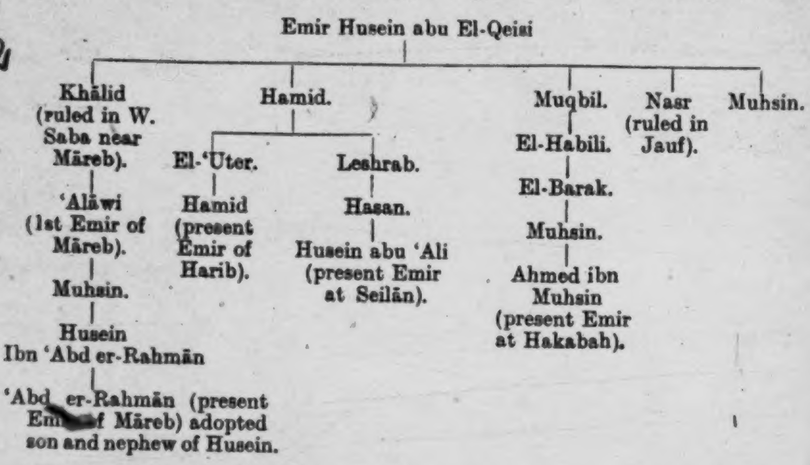
exercises considerable influence in the district. The position of these Ashrāf requires some explanation; they are descended as follows:


Emir Husein abu El-Qeisi
Khālid (ruled in W. Saba near Māreb).
'Alāwi (1st Emir of Māreb).
Muhsin.
Husein Ibn 'Abd er-Rahmān
'Abd er-Rahmān (present Em[illegible]f Māreb) adopted son and nephew of Husein.
Hamid.
El-'Uter.
Hamid (present Emir of Harib).
Leshrab.
Hasan.
Husein abu 'Ali (present Emir at Seilān).
Muqbil.
El-Habili.
El-Barak.
Muhsin.
Ahmed ibn Muhsin (present Emir at Hakabah).
Nasr (ruled in Jauf).
Muhsin.

The chief Emir at Beihān is Ahmed ibn Muhsin of Hakaba, who also resides at Beihān el-Jezāb. He is an old man of about 67, crafty, but less powerful than he pretends. He is comparatively wealthy, entertains lavishly, and is very popular with the Bal Hārith, among whom he lives for a great part of the year as a Bedouin, in the lower reaches of Wādi Beihān. He acts as an arbitrator and dispenses justice. As regards his outside relations, he is on bad terms with the Sherif of Māreb. He has always been anglophile and signed the Aden Treaty in 1903. More recently he has expressed anxiety to extend the British sphere of influence northwards over Beida, Māreb, and Jauf. The Sheikh of the Bal Hārith is Shammakh ibn Ghannam, a middle-aged man who visited Aden in 1904 and confirmed the treaty concluded with Ahmed ibn Muhsin in the preceding year.

Neither he nor any of the Ashrāf have any influence with the Mūsabein. The Bal Hārith, Sādah, and Ashrāf number together 2,000 men. The Mūsabein are said to muster more than 4,000 men. The sand-dunes which surround Beihān on three sides prevent anything in the nature of a cavalry dash for raiding purposes, but marauding parties (especially from the Hammām), frequently slip through on saddle-camels and play havoc with the Mūsabein. The Bal Hārith and their Sādah and Ashrāf are, however, never molested.

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13. *Dhāmbari*

A small tribe north of Aden, about 40 miles east of the Haushabi, 101
whose Sultan claims suzerainty over them, a claim which they only
admit when it suits them. They have always given trouble, and 619
in 1903 a British column meted out punishment to them for raiding 622
the mail, and destroyed their fortress at Nakhlein. The chief Sheikh is Sālim Husein. They are reported to have recently joined the Turks.

14. *Fadhli*

The Fadhli are a large and warlike tribe, numbering about 8,000 fighting men, who are probably well armed owing to their large seaboard and resources. They are pastoral and agricultural, and extend from Maqātīn (the Lower 'Aulaqi boundary) to the Fadhli border and British frontier line at 'Imād, where the tribeship is a mere coastal strip and uninhabited. To the north is the Oleh confederation, over whom the Sultan claims a suzerainty, which is not admitted. In actual practice his power does not extend inland of the maritime ranges. The Sultan is Husein ibn Ahmed, resident at Shūghrah (Shuqrah). He is an old man of 90, and in 1877 was deported to India and confined in the fort of Ahmednagar for 9 years, having been implicated in the murder of his brother Heidīyah, who was then Sultan. Heidīyah was succeeded by Sultan Husein's son, Ahmed ibn Husein. The latter died in 1907, after giving much trouble to the authorities, and Husein was proclaimed Sultan. He is unpopular with his subjects, and his grandson 'Abdullah Dīn ibn Ahmed has greater influence and is anxious to supplant him. He has a son aged 31 named 'Abdullah ibn Husein, who acted for him during his absence in Delhi at the Durbar in 1911, and again in 1913 when he visited Jerusalem. Sultan Husein visited Aden late in 1915, afterwards returning to Shūghrah. In January of this year he was summoned to Lahej and received by Sa'ūd Pasha with much honour. After remaining there for some time he returned to Shūghrah and reopened correspondence with Aden, claiming to have been compelled by *force majeure* to visit Lahej. His subsidy has been withheld and an embargo been placed on Shūghrah. He has been ordered to Aden to state his case, but it is not expected that he will comply until the situation is clearer.

The Fadhli Sultan is in a favourable position, owing to the convergence of several caravan routes from the northern and eastern districts, to collect onerous transit dues and hamper traffic generally.

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101 The cadets of his house in Abiyān, which owes its fertility to W. 619 Banna and other streams between the Fadhli and Aden, have always been independent of him, and bleed the unfortunate traders a second time before they can pass.

622 The chief tribe is the Merqūshi (Markashi), who live round J. 'Uris and the neighbouring hills.

FADHLI

Sultan.	*Tribes.*	
Husein ibn Ahmed of Shūghrah.	*Merqūshi (Markashi).*	Round J. 'Uris.
	Ahl Haidarah Mansūr.	In Abiyān.

15. *Haushabi*

The Haushabi are a powerful tribe extending from Dareijah to Nūbat Dakīm, and controlling the Yemen caravan road along the Wādi Tiban, north of the 'Abdāli territory. They claim suzerainty over the Dhāmbari, which that tribe admits only when it suits them. They are agricultural and pastoral and number about 6,000 souls.

The capital is Musemir, a town 60 miles north of Aden, situated on a small plateau overlooking the left bank of the Wādi Tiban. The Sultan, 'Ali ibn Mani, threw in his lot with the Turks when they appeared in 1915, and accompanied them south in their attack on Aden. He is said to be under the influence of Mohammed Nāsir Muqbil of Māwīyah. He had always shown signs of weakness and irresolution, and although his conduct improved just before the war broke out he had the misfortune to be in the hands of ill-disposed and irresponsible advisers, of whom the chief is Fadl ibn 'Ali Humādi,

16. *Hajarīyah*

The Sheikh of this district is Ahmed Na'mān, formerly a tax-farmer and made a Kaimmakam by the Turks. He maintains a Zeidist levy of 500 men, and raised a larger force to help the Turkish expedition against Aden. Sub-Sheikhs under his influence attacked us at Sheikh Sa'īd late in 1914. Early in 1915 he attacked Sh. Mohammed Hasan, the chief of a religious fraternity at Jebel Habashi, near Ta'izz, for refusal to pay tithe. More lately he has been reported to have been killed and succeeded by his son Mohammed, who was formerly A.D.C. to the commandant of Ta'izz, and is said to be energetic and anti-British.

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17. *Quteibi*

A small tribe, about 50 miles north of Aden, whose head-quarters are at Dhi Hajarah. The Sultan of the Amīri, who rules immediately to the north, claims suzerainty over them, but cannot enforce it, nor do they admit the claim.

The tribe rebelled in 1903 and a British expedition was sent against them. Their Sheikh, Mohammed Sālih el-Akhram, nursed a grievance about this for some years, but was eventually won over. He has not much influence over a restless and quarrelsome tribe. He was at odds with the 'Alawi until 1912, when the 'Abdāli Sultan effected a reconciliation. The real power lies with his nephew, Sheikh Muqbil 'Abdullah, who has always been an unreliable factor. Sheikh Mohammed Sālih endeavoured to remain neutral when the Turks advanced in 1915, and as late as November in that year wrote to the Resident, Aden, saying that the Turks were exercising pressure on him, and that he was afraid of invasion. He was still holding out in March 1916, but his nephew had been to Lahej to treat and temporize with the Turks.

18. *Māwīyah*

The Sheikh of Māwīyah, Qa'tabah, and Shurmān is Mohammed Nāsir Muqbil, a powerful chief on the Yemen boundary, whose influence extends from Qa'tabah to Sheikh Sa'īd on the west, and south-east to the Haushabi country. He was originally a tax-farmer, whom the Turks made Kaimmakam of Shurmān and Kama Ira. He opposed us in 1901 and, after an initial success against the Haushabi, was defeated by a British column which blew up his fortified tower at Darajah. On our protest to the Ottoman Government he was officially degraded as scapegoat, but was promoted later.

In February 1915 he signed an agreement with the Resident, Aden, agreeing in return for a subsidy to expel the Turks and recalcitrant chiefs from the Liwa of Ta'izz. Subsequently he joined the Turkish advance, bringing with him his permanent levy of 500 Feidis and some fighting men from the neighbouring tribes. Latterly he has been reported as being at Lahej with the Haushabi.

19. *Mūsabein*

A wild, semi-nomad tribe between the country of the Sherif of Beihān, who has no influence over them, and the Bal Hārith tribe. Their head-quarters are at Hajarah and they range east to the Ahl Karab country. They are nominally vassals of the Upper

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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101 'Aulaqi tribe, but are on bad terms with the Ahl Hammām, who
619 frequently send small raiding parties against them through the
difficult sand-dune country which surrounds them. They are said
622 to have 4,000 men.

20. *Oleh*

The Oleh are a powerful confederation of tribes, descended from a chief of that name, in a district known as Dathīnah, which, however, only occupies the centre of the confederation. Its limits are rather vague. The boundaries of the confederation are, on the north Upper 'Aulaqi, on the south the Merqūshi (Markashi) section of the Fadhli Confederation, on the east Lower 'Aulaqi, and on the west and north-west the 'Audillah, with whom they have an hereditary feud.

They number about 3,000 fighting men of good material, but undisciplined and lacking cohesion. They have no paramount chief, but Sheikh 'Ali ibn 'Alāwi of the Elhīn, who claims descent from the common ancestor, Oleh, influences tribal policy to a certain extent. He has the right to adjust disputes between any tribes of the confederation.

There are three main family divisions of the Oleh, their family names being at the present time merely abstract titles denoting the branch from which each tribe was originally descended. They are the Ahl Ba Leil, the Ahl Armān, and the Ahl Sa'īd. The Ahl Ba Leil are the most numerous division, mustering nearly 1,500 fighting men. They occupy the south-eastern portion of the confederation and have a bad name for raiding caravans, although such acts are by no means common. Their 'Āqil is 'Awad ibn Haidarah of the Ahl Hanash. They are all nomadic and pastoral, but own a few fortified villages and possess a little arable land.

The Ahl Armān number 700 men and are mountaineers, pastoral and semi-nomadic. The Ahl Sa'īd dwell in the plain of 'Amūdīyah and are the richest and most civilized portion of the confederation. They are agricultural, settled and trading.

OLEH CONFEDERATION

Ahl Ba Leil. 'Āqil, 'Awad ibn Haidarah of the Ahl Hanash.

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
AHL HANASH	300		S. of Heid el-Hamra, nearly to Heid Lamas.
AHL JADĪNAH	300		SW. of Ahl Hasanah, between them and Ba Kāzim frontier.

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OLEH CONFEDERATION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
AHL BA KUNNĀSHI	150		S. of Hanashi borders. Eastward of Heid Lamas.
AHL MARŪMI	150		Between Heid Lamas and Hamra on N. Hanashi border.
AHL AWENI	70		Due S. of Jadīnah, Ba Kāzim on the E., Hanashi on the W., Ba Kunnāshi on the S.
AHL MEHWARI	100		Range the N. and NE. slopes of Jebel 'Aris.
AHL MAHĀTHIL	100		E. of Surr between Ardh en-Nahein and Hanashi.
AHL SHUWEINI	300		Entirely isolated. Many years ago friction between them and the Ahl Hanashi; they migrated westwards. Now in mountains NW. of Mis-hāl; graze their flocks along the great plain occupied towards NE. by the Ahl es-Sa'idi. Yāfa' frontier on W.

AHL ARMĀN

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
ELHĪN 'Ali ibn 'Alāwi			Most important tribe of Confederation; descended in direct line from common ancestor Oleh. Occupy large range of country between Wādis Khaura and Dhura (or Durra). Bounded on N. by Upper 'Aulaqi frontier and on S. by 'Audillah.
		Ahl edh-Dheib	Near source of W. Dhura and westwards.
		Ahl el-Merda	N. of the Ahl edh-Dheib.
		Ahl es-Sakri	W. of the Ahl el-Merda and Ahl edh-Dheib. Western limit W. Khaura.
AHL FATHAN	200		Northern limit Hisn Gabrah, southern the big 'Aqabah.
		Ahl el-Kahal	E. of Ahl edh-Dheib. The Fathani 'Āqil belongs to this *fakhdh*; lives at Hisn el 'Atfah on the mountain route to Dathīnah. Owing to position of his *hisn*

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OLEH CONFEDERATION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
			and enclosed nature of the route he is in a position to tax caravans relentlessly.
		Ahl Hāmid bu Mansūr	E. of Heid Wajr.
Ahl 'Arwāl	200		S. and SW. of Ahl Fathan. Southern limit just to SW. of Hisn Hanīb.
		Ahl el-Melh	Near Hisn Dhelamah.
		Ahl Suleimān	N. of the above.
		Ahl Hejlān	Between the above and the Elhīn border.
		Ahl el-Faqīr	At Hisn Hanīb.
		Ahl el-Hauti	East of above.
Ahl Hātim	100		SW. of the 'Arwāli on the crest and S. slopes of Heid Maran.
		Ahl el-Makshum	Range the summit of Heid Maran.
		Ahl en-Nesr	Lower slopes of above and in Heid Thuwwah.

Ahl Sa'īd

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
Meyāsir	400		Plain of 'Amūdīyah.
'Āqil, Umm		*Ahl Faraj*	At Jiblah and El-Qarn.
Heithami		*Ahl Sālih*	At 'Aqbābah and NE. to Hisn Maran.
Abu Fadhl			
		Ahl Mamrad	At Mamrad.
		Ahl Shemlah	Under the E. and SE. spurs of Heid Khamah.
Hasanah	600		Plain of 'Amūdīyah.
'Āqil, Mijāli		*Ahl Nasr*	At Quleitah.
Abu Misudah		*Ahl Ba Kām*	At Dobah and Qaus.
		Ahl 'Uleid	On Heid Wajr.
		Ahl Sheid	At Jiblah, Waznah, and N. of of Quleitah.

The Meyāsir and Hasanah live side by side on the broad plain of 'Amūdīyah and are the plain-dwellers of the Confederation. There is no distinct border between the two, but an imaginary line joining the SE. spurs of Heid Gamrah and Heid Sumr will show the Meyāsir limit ; then comes a stretch of neutral ground and then the Hasan border, beyond whom to the SE. lie the Jadīnah, and on the W. and NW. the Ba Kāzim frontier.

21. *Subeihi*

The Subeihi are a large tribe numbering nearly 20,000 souls and inhabiting the country bordering on the sea from Ras Imrān Bāb el-Mandeb to within a few miles of Aden They are bounded on the

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north by the Maktāri, Sharjabi, Athwāri, and other tribes under Turkish suzerainty.

Of all the tribes in the vicinity of Aden the Subeihi approach most nearly to the typical Bedouin in character. True 'Children of the Dawn', as their name by some is said to imply, they by preference select that hour for their attacks on wayfarers. They are divided into a large number of petty clans, and there is no paramount chief. Except for some arable land near Umm Rija, they pay little attention to agriculture, nor do they engage in commerce to any extent. Many members of the tribe, however, earn a livelihood by becoming *muqaddams*, or leaders, of caravans from other districts which pass through the Subeihi country *en route* for Aden. On account of their frugal diet, which consists of little else than *jowari*, they are very spare in frame, but possess great powers of endurance and have a high reputation for courage, unfortunately blemished by their character for treachery. In consequence of their poverty, few of them own camels, none horses, but the camels in the district are considered equal in speed to the latter animal, in consequence of the great attention which is paid to their breeding.

They were placed under the sovereignty of the 'Abdāli in 1881, but overthrew his control and resumed their old position of independent relations with the Residency in 1886. Agreements were made with the Dubeini, Mansūri, Makhdūmi, and Rujei subdivisions of the tribe, whereby, in consideration of a monthly allowance, the traffic passing through their districts was freed from transit dues and protection granted to travellers.

They were one of the first tribes to join the Turks in 1915 and took part in the attack on Lahej.

Sub-Tribe.	*Clan.*	*Sheikh.*
Mansūri		Shahīr ibn Seif. About 22 years old. Elected in 1901 on death of his father, Seif ibn 'Abdullah Ba Khadra. His relative, Sālih ibn Ahmed, ruled for him till 1913. Resides at Mashārij. Drew a stipend of Rs.600 a year. Is of family formerly paramount over whole tribe. Respected by tribesmen.
Bruhimi		'Ali ibn Ahmed Umm Tomi. Aged 49. Was stipendiary.
Bureimi		'Alāwi ibn 'Ali. Aged 42 years. Lives at Mujābah. Non-stipendiary.
Dubeini		Muqbil Hasan. Stipendiary. Lives at Tāfih on the Aden–Mafālīs caravan route.
,,	Jereiwi	Derwish Battāsh. Aged 43 years. Ambitious to be Sheikh over all Dubeinis. Sometimes useful.
,,		Seif Diban. Muqaddam for caravans.

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SUBEIHI (*continued*)

Sub-Tribe.	*Clan.*	*Sheikh.*
101 Dubeini	Mashâki	Haza' Qasīm. Young, intelligent, formerly well disposed.
619 'Atifi •622	'Aweida	'Ali Ba Sâlih Ba Râjih. Aged 42 years Lives at Khatabīyah or Kadthi. Stipendiary. Weak and unable to control his unruly following, who are a clan of nomadic robbers.
Jurabi	Masfari	Seyyid Mohammed Ya'qūb. 52 years old. Lives at Gharaqah. Has some influence. Generally on good terms with Aden, but his avarice led him astray. Non-stipendiary.
"		Ahmed Sa'īd. Mansab of Weli Sanâwi shrine on the Subeihi Humeidi boundary. Aged about 51 years. Is revered for his sanctity. Lives at Hâbil es-Sabt or Sanâwi. Was useful to Boundary Commission and afterwards visited Aden ; intelligent. News reporter for district to Aden.
Mutarrifi		'Abdallah Ba 'Imâd. Aged about 58 years. Lives at Mulehīyah. Has some influence with his sub-tribe, which is nomadic.
Wahâshah	Ma'mei	Ahmed Umm Basūs. Joint Sheikh. Aged about 57 years. Lives at Umm Shreijau. Relations with Aden were satisfactory on the whole. Frequently visited Aden. Non-stipendiary.
"	"	Seyyid Ja'ffar, joint Sheikh with above. Aged 52 years. Rendered some service in obtaining recovery of mail bags looted by 'Atifis in January 1906. Means well, but weak.
"	Juleidi	'Imâd ibn Ahmed. Aged about 48 years. Resides at Shawar. A man of stubborn disposition and intriguer. Non-stipendiary.
Makhdūmi		Murshid Ba Nâsir. Aged about 55 years. Stipendiary. Lives at Wâdi Marasa. Influential and regarded by his sub-tribe and Mansūri as a prudent and pious leader.
Humeid[illegible]		'Ali Ba Sâlim. Aged about 63 years. Lives at Jebel Asharwân near Haushabi border Influential with sub-tribe, which is mainly nomadic. Non-stipendiary.

22. *Upper Yâfa'*

The Confederation of Upper Yâfa' is situated to the NE. of Aden, and is bounded by the Lower Yâfa' Sultanate on the south, the Beida and 'Audillah on the east, and the Amīri and Dhâmbari on the west.

The inhabitants are warlike and hardy mountaineers, always ready for active service, which they seek in different parts of the world. As a confederation they lose power owing to the lack of

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cohesion and a uniform policy and the personal ambition of the different Sultans.

Like many other tribes in the south of Arabia, they were formerly subject to the Imams of San‘ā. The tribe is called after their ancestor ‘ ‘Afif ’.

Although known as ‘ Upper Yāfa‘ ’ in English, the confederation is called in Arabic Yāfa‘ es-Sufla, or ‘ Lower Yāfa‘ ’.

The rightful Sultan of Upper Yāfa‘ is ‘Omar Qahtān, who succeeded his father in 1913, but was expelled by the tribe for coming to Aden to make a treaty with us, as they were jealous of his selection. He belongs to the Dhubi section, though originally of the house of Sheikh ‘Ali Harharah. He was opposed by his brother, Sālih ibn ‘Omar, and, despite English influence, failed to get himself reinstated. The Government accordingly refused to recognize him as Sultan and gave him a year within which to bring about his rehabilitation. They, however, continued to pay the stipend received by his father, Qahtān, who was a man of little influence and in his later days an exile from his capital. His brother Sālih ibn ‘Omar, who is a man of much stronger character, was recognized in 1911 by the Maflahis as their Sultan and receives tribute from Rub‘atein.

There are four chief tribes : the Mausata, Maflahi, Sheibi, and Dhubi. The Sheikh of the Mausata is Muhsin ‘Askar. He is a man about 75 years old and comes of a family of intriguers, but wields undoubted influence. He signed the treaty with the Bombay Government in 1904 as joint signatory with his brother ‘Ali ‘Askar. The latter died in 1907 and was succeeded by his son Nāji ‘Ali ‘Askar, but most of the power has remained with his uncle Muhsin ‘Askar.

The Sheibi are the most northerly tribe of the Confederation and impinge on Ottoman territory towards the Bana. Their Sultan is ‘Ali Mauna es-Sakladi.

The Sheikh of the Dhubi is Sālim Sālih ibn ‘Ātif Jābir. He is a stipendiary and his predecessor was the first Upper Yāfa‘ Sheikh to conclude a treaty with us (1903).

Two other stipendiaries of this section are the brother Sheikhs Mohammed and ‘Omar ibn Muthanna ibn ‘Ātif Jābir. The latter has little influence and has not justified his selection as stipendiary. He is grasping and a master of intrigue. Rub‘atein is an appanage of the Dhubi tribe. The three principal Sheikhs are Yahya ibn ‘Askar, Sālih ibn Ahmed, and Yahya Nāsir. Before the war they were all fearful of Turkish intrigue and desired closer relations with the British Government.

Another important tribe is that of the Maflahi, whose chief is

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101 ‘Abd er-Rahmān ibn Qasīm. He is a stipendiary and has always been a well-wisher of the English. His residence is at Jurba.

619 The conduct of the Upper Yāfa‘ Sheikhs has not been entirely satisfactory lately. Some of the non-stipendiary Sheikhs have long

● 622 resented their exclusion from the list of recipients of doles and have turned to the Imam of San‘ā. The descent of the Turkish forces opened an avenue for securing loot and monetary consideration from Sa‘īd Pasha. The stipendiaries have been outwardly loyal, but there is evidence to show that some sort of secret understanding exists between them and the transborder Arabs. A section of the Mausata have actually gone over to the enemy, and the rest will follow where they think that their interest leads them.

UPPER YĀFA‘ CONFEDERATION

Tribe.	*Chief.*	*Clan.*
MAUSATA	‘Ali ‘Askar	
	Muhsin ‘Askar	
SHEIBI	Salīm ibn ‘Amr	
DHUBI	Sālim Sālih	
	Mohammed ibn Muthanna	
	‘Omar ibn Muthanna	*Khalaki.*

23. *Lower Yāfa‘*

The district of Lower Yāfa‘ is inhabited by the Beni Qāsid tribe. Their late Sultan, ‘Abdullah ibn Muhsin, who died early in 1916, was a man of eccentric habits and disliked both the British and the Fadhli. The newly elected Sultan is as yet an unknown quantity, but is said to be Turkophobe. His tribes are out of hand and several have addressed themselves to Aden asking to know the policy of the Government. They have long been at variance with the Fadhli, and a short time ago were in danger of having their supplies cut off from Shūghrah. Sa‘īd Pasha, however, intervened and succeeded in arranging a three months’ truce between them

B. HADHRAMAUT

1. *Akābarah*

A small nomad tribe, descended from Himyar, along the sea-coast west of Makalla and between Makalla and the Beni Hasan They number 500 fighting men.

2. *‘Amūdi*

A nomad tribe which was formerly powerful and owned the Wādi Dō’an almost up to Meshed. They were almost annihilated

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about 15 years ago by the Sultan of Makalla. The survivors, numbering only about 150 men under Sheikh Sālih ibn 'Abdullah, are still suffered to live in the Wādi Dō'an.

3. *Awābthah*

An independent nomad tribe of Himyar, living in Wādi 'Ain, south-east of Haurah. Their chief Sheikh is 'Abdullah ibn Ahmed and they number about 2,000 men. They are allied with the Seibān and with them maintain a continued warfare with the Hamumi. The chief families of Ashrāf are the Ahl Ba Wazīr and Beni Sheibān.

Paramount Sheikh: 'Abdullah ibn Ahmed.

Sub-Tribes.	
Banis.	'Abdullah ibn Ahmed.
Bazar.	Ibn Kurdūsah.

4. *'Awāmir*

A strong nomad tribe to the north of Terīm. They pay a nominal allegiance to the Sultan of Seyyūn and Terīm and unite with the Kathīri against aggression from outside.

5. *Dein*

A tribe, chiefly nomad but partly agricultural, in the country north-west of the Nu'a and between them and the Āl Hamīm. They trace their descent from Kindah. They are entirely independent, but maintain friendly relations with the Nu'a and Āl Hamīm. Sālim Bamar is their chief Sheikh with a following of about 2,000 fighting men.

Paramount Sheikh: Sālim Bamar.

Sub-Tribes.	
Bamsadus.	Sālim Bamar.
Ba Henhen.	'Abdullah ibn Ahmed.
Ba Suweidān.	'Abdullah ibn Mubārak.
Yās.	Ahmed ibn Yislam.
Ba Karshum.	

6. *Āl Hamīm*

A powerful and warlike Bedouin tribe, north-west of the Nu'a and Dein, living in the country round Shura and Wādi 'Irmah and ranging the country north to the Empty Quarter. They possess many horses and were of great assistance to the Nu'a in their fighting against Ghālib ibn 'Awad el-Ka'aiti, Sultan of Makalla. They can muster from 8,000 to 10,000 men under Thābit ibn 'Omar, their Paramount Chief.

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7. *Hamumi*

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A strong and warlike nomad tribe descended from Himyar in the country north of Makalla. They are entirely independent, can put nearly 10,000 men in the field, and are always at war with the Sultan of Makalla, the Awābthah, and the Seibān. Their chief Sheikh is Sheikh Halreish. The principal sub-tribes are Beit Jerzat, Beit 'Ali, and Beit Sa'īd.

8. *Beni Hasan*

A small nomad tribe descended from Himyar, and numbering 200 men, in the country along the coast between the Mohammedīn and the Akābarah west of Makalla.

9. *Jābiri* (pl. *Jawābir*)

A strong nomad tribe, south of Seyyūn, having a defensive alliance with the Kathīri and paying a nominal allegiance to the Sultan of Seyyūn and Terīm.

10. *Jada*

The Jada are an independent Bedouin tribe, tracing their descent from Kindah, and living in the Wādi 'Amd to the south-east of Haurah. They number 3,000 men.

Chief Sheikh, Ibn Shemlān.

Clans.	
Beni Shemlān.	Ibn Shemlān.
Beni Humeid.	
Beni Mādhi.	

11. *Kathīri*

The Kathīri tribe is one of the most warlike and powerful tribes in the Hadhramaut and is the chief menace to the ever-increasing power of the Sultan of Makalla. They are partly settled and partly nomad, and occupy the country between Terīm and Seyyūn, their chief towns, almost up to the Sultan of Makalla's frontier city of Shibām. The feud between the two arose in the early seventies of last century and has ever since dominated the politics of the Hadhramaut. At that time the Kathīri Sultan of Seyyūn borrowed three lakhs of rupees from the head of the Ka'aiti family, and afterwards repudiated the debt. Recourse was had to the Political Resident of Aden, and after arbitration had proved abortive, Shiheir and Makalla, then in the possession of the Kathīri Sultan, were bombarded by a British ship and handed over to the Ka'aiti. Since

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then there has been an increasing feud which has at times led to actual warfare.

The present Kathīri Sultan is Mansūr Kathīri, a man who has been unable to enforce his will on his independent tribesmen; the latter are said to number 10,000 to 15,000 fighting men, and with their allies the 'Awāmir, Tamīmi, and Jābiri, who can put into the field another 5,000 warriors, they form a very powerful confederation. Like all tribal confederations, however, jealousies and an innate independence prevent them from making full use of their power.

12. *Manāhil*

A warlike and independent nomad tribe, roaming the country to the north of the Hamumi, numbering between 5,000 and 6,000 men. They are allied to the Hamumi in opposition both to the Seibān and the Sultan of Makalla.

13. *Mohammedīn*

A small nomad tribe, numbering 300 men, between the Nu'a on the west and the Beni Hasan on the east. They trace their descent to Himyar. Sa'īd ibn Suleimān is their Sheikh, living at Haseisah, the main tribal centre.

14. *Nahad*

The Nahad are a Bedouin tribe, descended from Kindah, numbering from 3,000 to 4,000 men and occupying the country due north of Haurah. They are on friendly terms with the Sultan of Makalla's representative at Haurah, but are bitter enemies of the powerful tribe of Sa'ar to their north. Their Paramount Chief is Sheikh Ibn Minīf.

15. *Nu'a*

The Nu'a are a Bedouin tribe, descended from Himyar, with head-quarters round the valley of Wādi el-Hajar. They are bounded on the west by the tribes of the 'Abd el-Wahīd Sultanate, on the north-west by the Dein and Āl Hamīm tribes, on the north by the Numan, and on the east by the Seibān and Mohammedīn.

Between Bir 'Ali and Haseisah they come down to the sea. They cultivate *dhura* and wheat in Wādi Hajar and raise dates, but their chief wealth is in camels, of which they are said to possess about 6,000, and in sheep and goats. The Sultan of Makalla cast covetous eyes on their possessions and for 12 years strove to wrest the Wādi Hajar from them. He met with no success, and two years ago relinquished his attempts and made peace. The Nu'a can put

101 from 5,000 to 6,000 men in the field, all armed with rifles. Their chief Sheikh is Ahmed ibn Qādim, who lives at Lubnah, a man of 619 about 45, strong and well liked by his tribes. He keeps on good terms with the Sultan of Bālhāf and with the Dein, and is allied • 622 with Thābit ibn 'Omar, the chief of the Āl Hamīm, who helped him in his war against the Sultan of Makalla. The Ashrāf are strong in the district, and Sherīf el-Beit of Kanīni is much sought after as an arbitrator in quarrels between the different clans.

Paramount Sheikh: Ahmed ibn Qādim.

Sub-Tribes.	
Baqarwān.	Ahmed Abeidan.
Ba Diyān.	Sa'īd ibn 'Ali.
Ba Faqash.	
Badbas.	'Ali ibn Mohammed.
Burshеid.	Ahmed ibn Qādim.
Basam.	Sa'īd ibn 'Ali.
Ba Hamish.	Mohammed ibn Sālim.
Ba Hakim.	'Abdullah ibn Sa'īd.
Limus.	'Omar ibn Ahmed.

16. *Numan*

A nomadic tribe, numbering about 1,000 men, descended from Himyar, who roam the country north of the Nu'a and Wādi el-Hajar. Their chief Sheikh is Sālih ibn Selīm ibn Qutam.

17. *Sa'ar*

The Sa'ar are probably the most numerous tribe in the Hadhramaut; but though completely independent and lawless, they are too far removed to play a very important part in its politics. They roam the country north of the Nahad and Haurah right up to the edge of the Ruba' el-Khāli and are said to number 20,000 men. An old feud exists between them and the Nahad. Their chief is Ibn Jarbu. They claim descent from Kindah.

18. *Seibān*

A Himyarite tribe of nomads inhabiting the desolate plateau to the west of the upper reaches of the Wādi el-'Aisār. They are bounded on the north by the 'Amūdi, on the south by the Akābarah and Beni Hasan, and on the east by the Hamumi.

'Omar ibn Ahmed is their chief Sheikh, but they come also under the suzerainty of the Sultan of Makalla. They are friendly with the Nu'a and the small tribes on their south. With the Hamumi they have a long-standing feud which leads to continual fighting.

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They put about 2,000 men in the field. Abd er-Rahmān esh-Shatri has great influence over them.

Paramount Sheikh: 'Omar ibn Ahmed.

Sub-Tribes.	
BASARAH.	'Omar ibn Ahmed.
BASARĪYAH.	'Omar ibn Ahmed.
BA QŪR.	Mohammed ibn Suleimān.
SAMŪH.	Mohammed ibn 'Ali.

19. *Tamīmi*

A nomad tribe to the east of Terīm and the Kathīri, with whom they are allied for purposes of defence.

20. *Yāfa'*

The Yāfa' tribe, whose real home is in the Sultanates of Upper and Lower Yāfa' to the north-east of Aden, are represented in the Hadhramaut by the influential and wealthy family of Ka'aiti. Some six generations ago the Seyyids of the Abu Bekr family, at that time the most powerful in the Hadhramaut, were seriously threatened by the Bedouin tribes, and in their extremity invited the assistance of the Yāfa' Sultan. The Ka'aiti were sent to the rescue, and, having repulsed the enemy, established themselves in the country, where they have been ever since. Their power has steadily grown and was notably increased in 1874 by the expulsion of the Kathīri Sultan from Makalla and Shiheir and the presentation of these two towns to them by the British Government in settlement of a debt which had been repudiated by the Kathīri. They now own Makalla, Shiheir, Shibām, Haurah, and Hajarein, and exercise a suzerainty, which at times is only nominal, over the tribes of 'Amūdi, Seibān, and Nahad.

Their wealth comes chiefly from the Straits Settlements, whither many Hadhramis migrate, leaving their own sterile country to seek their fortunes abroad. Their connexion with Haidarabad is also very close, the Nizam maintaining a Hadhrami bodyguard, which is always commanded by one of the Ka'aiti family.

The present head of the house, styled Sultan of Makalla, is Ghālib ibn 'Awad el-Ka'aiti, a man of fifty, who is anglophile and maintains close relations with Aden. He keeps a permanent bodyguard of 1,000 men, but frequently has recourse to hiring mercenaries both to maintain himself against his implacable enemies the Kathīri and their allies, and the Hamumi, and also in furtherance of his

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ambition to add fresh territories to his dominions and become the ruling force in the Hadhramaut.

He has three brothers, 'Omar, Husein, and Manassar—all of whom he has quarrelled with and expelled from the country.

C. Oman

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1. *'Abābid* (sing. *'Abbādi*)

A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics and Ibadhi in religion; settled at Felej Shirāh in Wādi Fara', in Western Hajar.

2. *'Abādilah* (sing. *'Abdūli*)

A tribe of Trucial Oman, numbering 1,200 souls; Hanbali in religion and Ghāfiri in politics; settled at Shārjah town, Ghāllah in Shameilīyah, Khaleibīyah, near Wādi Hām, and on Sheikh Shu'aib Island.

3. *'Abriyīn* (sing. *'Abri*)

A tribe of Nizāri descent in the Oman Sultanate, belonging to the Ghāfiri political faction; in religion they are mostly Ibadhis, but a small minority are Sunnis. They are found in Dhāhirah at 'Arāqi; in Western Hajar at 'Awābi, at 'Aqair in Wādi Shāfān, at Zāmmah and Hāt in Wādi Beni 'Auf, at Beit el-Qarn in Wādi Fara', at Tabāqah in Wādi Beni Ghāfir, and at 'Amq, Fashah, Maqamma, and Mabu in Wādi Sahtan; in Oman Proper at Bahlah, Farq, Ghamr, and Hamra: their number is estimated at 6,500 souls. They cultivate dates and corn and are generally a well-behaved and peaceable tribe. They are the real masters of 'Awābi, but Bahlah is their tribal capital and Hamra their largest separate village.

4. *Beni 'Adi* (sing. *'Adwāni*)

A tribe of the Oman Sultanate, numbering about 5,000 souls: Hināwi in politics, settled chiefly in Western Hajar at the villages of Sawālih, Murbah, Qasra, Ghashab, and Wabil in Wādi Fara', but also found on the coast at Quryāt and at Ghuweisah in the sub-vilayet of Saham.

Those at Ghashab belong to a section called Beni Bakr.

5. *'Ajam, or Persians* (sing. *'Ajmi*)

A tribe of the Oman Sultanate, numbering about 10,000 souls, mostly now arabized Shiahs; settled at Muscat town and in